Truth held Forth

AND

MAINTAINED

According to the Testimony of the holy Prophets, Christ and his Apostles recorded in the holy Scriptures.

With some Account of the Judgments of the Lord lately inflicted upon *New-England* by Witch-craft.

To which is added, Something concerning the Fall of *Adam*, his state in the Fall, and way of Restoration to God again, with many other weighty things, necessary for People to weigh and consider.

Written in true Love to the Souls of my Neighbours, and all Men, which includeth that Love to them, as to my self, by

Thomas Maule.

Printed in the Year 1695.

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THE

PREFACE

Friendly Reader;

AMong the many Writers in this Age, who profess themselves Gospel Ministers great is the number of *false Prophets*, and *Anti-christian teachers*, whose Doctrines, Principles & Practices are inconsistent with the Doctrines Principles, and Practices of the holy Prophets and Apostles in days past, who brought glad tidings of Peace to the souls of many People, who were turned from Darkness to Light, and from the Power of Satan to the *Pow*- God, *Acts* 26. 18. even so, in measure, is it with true Gospel Ministers in this day, who turn Peoples minds to the inward manifestation of the gift of Gods Spirit, which ministers Life to them that hear and obey, unto them its life indeed; for the gift of God is Life eternal; and as every true faithful Minister of Christ, hath received the gift of God freely, they minister freely from the same, as good Stewards of the manifold Grace of God, *doing unto all men, as they would have all men do unto them, not striving for Mastership, but are gentle unto all men, and apt to teach, patient in meekness, instructing those that oppose themselves,* 2 Tim. 2. 24, 25. that there by the Church may be edefied; for the true Ministers of Christ are Servents to Christ, and not Masters over the People, as many Anti-christian Teachers are, *who lord it over Gods,*

Heritage, having mens Persons in admiration for advantage; but the true Ministers of Christ are men of sorrow, despised, and rejected of men, as he was, they are not *made ministers by the will of man, but by the will of* God, and *blameless, as the Stewards of God, not self willed, nor soon angry, nor given to Wine, nor strikers, nor are they greedy of filthy Lucre, but lovers of Hospitality, and sober, Just, holy, temperate, holding fast the faithful Word, as they have been taught,* that they may be able by sound Doctrine, both to exhort, and convince the gain-sayers; for there are many unruly and vain Talkers and Deceivers, even as those in days past, whose mouths must be stopped, for they subvert whole Houses, teaching things which they ought not, for filthy Lucre sake; and as in that day, they had a Prophet of their own, said, *the* Cretians *are alwayes Lyars, evil Beasts, slow bellies* Tit. 1. 7. 8, 9, 10, 11, 12. even so as by *Luther*, and others, who have left their Testimonies agreeable with what is found recorded in the Scriptures of Truth, which give a true account of the Doctrine, Principles and Practices of the many Teachers in this age, who will not preach without Mony This witness is true, *wherefore rebuke them sharply, that they may be found in the Truth, for they profess they know God, but in Works* they deny him, Tit. 1. 13, 16. By which, is it not manifest that the love of Money (which is the root of all evil) is in them that will not preach without Money? what better are they, then the Priests and false Prophets we read of, *Jer.* 14. 14. *Do they not bare rule by their means in all Nations, where they seek for their gain each from his Quarter? Isa.* 56. 11. *Do they not preach for hire, and divine for Money? Mic.* 3. 11. *And do they not preach peace so long as men keep paying, but when any come to see their deceit, and cannot put*

into their mouths, then they preach open war? Mic. 3.5. And have not the false Prophets, Anti-christian Teachers and hired Priests, destroyed the lives of many thousands of People for their obedience to the faith, which work, by consent of the Magistrates, hath had its day in New-England, when they put to death four of the People called *Quakers* at *Boston*, (concerning the which an Account will hereafter follow) which was by the Priests accomplished, by the consent of the then Rulers; for without the consent of Power, the Priests could not Persecute, which they wait to do as Troops of *Robbers wait for a man, so have the company of Priests murdered in the way by consent*, Hos 6.9. So that by their fruits men may know them, *Luke* 6.43. *Mat.* 7.15,16. *for they are tryed which say they are Apostles, and are not, and they are found to be Lyars*, Rev. 2.2. *Come from among them, and do not pertake of their sins, that ye may be free from their Plagues, which the Lord is bringing upon the Whore and the false Prophets & Teachers, which have wrought Iniquity against the Lord and his chosen People.*

From my dwelling House at *Salem* in *New-England*, 1*st*. 3*d*. *Mon.* 1690.

Thomas Maule

Humane Learning I have not,
God doth to me afford,
His Teaching by his Spirit good,
To understand his Word.

T. M.

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Friendly Reader;

ALthough the following Treatise has been very long detained in the Press, yet hope thou shalt find the impression pretty clear of Errors, as to the main, except the mis-numbring of two or three Chapters, and one material error in p. 5 line 23. after *Rule of Life*, read *for Christ is the Way, the Truth and the Life*, which pray amend.

CHAP.

CHAPTER I.

Concerning the Light of Gods quickening Spirit by Jesus Christ.

THe Light of Christ is the Power of God, by which the Righteous have been preserved in all Ages, from *Abel* to *Noah*, *Abraham*, *Isaac*, *Jacob*, *Joseph* and *Moses*, in whose day the Lord wrought wonderful great Deliverances, by the Power of his Light, figured in the Cloud by Day, and in the Pillar of Fire by Night, by which was *Israel*'s Deliverances from their Enemies, which perished in the midst of Darkness, *Exod.* 13. 21. Now *Israel* in that day were commanded *To remain still in their Minds, and not to walk after their own Lusts and Evil wayes*; in which state of Obedience to the Light they came to witness great Deliverances; but when *Israel*, through their Disobedience, fell back in their Minds, from the Light and Power of Gods Spirit, having their Minds turned by the Power of the Enemy, to look back after the Flesh Pots of *Ægypt*, there remained Death, by which they slighted the Lords Mercy, despising his Gift inwardly, as they despised the Manna outwardly, and saying, *That their Souls loathed the light Bread*, Numb. 21. 6. for which cause of Disobedience, the Lord sent firey Serpents, whereof the People became wounded and many dyed in that state; then the Lord in tender Mercy towards the penitent, preserved a number, that had not sinned unto Death, whose Redemption was wrought through the Power of God, by lifting up the brazen Serpent in the bewildered state, that whosoever, in Obedience to

the Light of Gods Power, come to behold the Brazen Serpent, received Life; which was a true Figure of Gods Power fullfilled in this Gospel Day by Jesus Christ, whose gift of divine Light is to be lifted up above all other things in the heart of man, even as they were to look to him by Faith, as he was to be outwardly lifted up on the Cross for their sins, dye and rise again; *for as Moses lifted up the Brazen Serpent in the Wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have Eternal Life*, John 3. 14, 15. And this is that Light which hath been the Path of the Just in all Ages, by which the holy men of God were enlightened to see the Glory of God to come, in sending his Son Jesus Christ to be a Light to the whole world, that as many as believed in him might be saved; for they that believe in Christ believe in the Light, as he is Light, which redeems the Soul and keeps it alive unto God; by which the Soul comes to be redeemed from the Stings of the old Serpent, the Power of the Devil, whose Power the Light makes manifest, and by Obedience to the Light the Soul receives power from God, which sets up the Light above all other Lovers in the heart of man which must be overcome by the Power of Gods Spirit, which is Light and Life, before the Soul can receive any assurance of God in Christ; for *he that loveth any thing more than Christ is not found worthy to receive him*, Mat. 10. 37, 38, 39. for where the heart is set in the love of any thing, more than to love the Light, the Soul of that man remains in the broad way, where the venomous Serpents lie, which draw the heart and mind from the Love of God into a state of sinning against the Gift of his divine Light, which is the Gift of his Spirit, purchased by the death and Resurrection of his Son, the Lord Jesus Christ, which some know no more of than to call the gift of Gods divine Light in the hearts of

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his People, *A Stinking Vapour from Hell*, and *The Reliques of Old Adam*, which they have said, *are the Checks of a Natural Conscience*; which words have proceeded from the Mouthes of some Priests in *New-England*, which are no less than blasphemous Words, by them, in whom no good seed can take root for their Disobedience is against the Light, for which the Light is their Condemnation, *John* 3. 19, 20. for the Light of Christ is the Power of God, by which the Righteous have been preserved in all Ages, which the faithful witness, to the saving of their Souls, in this day; for the Light of Christ is the Gift of God, and the Gift of God by Jesus Christ is Eternal Life to them that believe; for it is the Seed of the Kingdom sown in the hearts of the faithful, who witness their Life in Christ the Hope of Glory in whom is the fulfilling of things past, wherein the faithful Servants of God lived and dyed in the holy Faith of Gods Promises, That Christ should come in the fullness of time, for a Light to the whole World according to the Prophecy of *Isaiah*, cap. 58. 8. *Then shall thy Light break forth as the Morning, and thine Health shall spring forth speedily, and thy Righteousness shall go before; the Glory of the Lord shall be thy Reward.* Which doth manifest, that the Prophet fore-saw Christ to come, the Covenant of Light, and Promise of God to the *Gentiles*, of which Stock we are, who have received a measure of Gods Spirit, which is of the divine Light and Nature of Christ, the true Seed of his Kingdom, which by measure hath been sown in the Hearts of all the Sons and Daughters of *Adam*, *To open their blind Eyes, to bring out the Prisoner out of the Prison House*, Isa. 42. 6, 7. which is that which the Prophet declared of Christ, the Foundation of Life, in whose Light the faithful see Light, *Psal.* 36, 9. Here *David* saw God in Christ, who was to come, and in that day was a Rule to light *David* in his

Out-goings and Incomings, by which he received the heavenly Riches of Gods Love, to the saving of his Soul, which is the Portion of all the faithful, who receive Christ in the love of his Light, which is no less than Life Eternal to all them that believe in his Name; for his Name is Light, and this Light hath been preached to every Creature under the Heavens, *Col.* 1. 23. which is that Light which *John* was sent to preach, *Christ the true Light, that lighteth every Man that cometh into the World*, *John* 1. 9. and this Light opened their Understandings to know the Scriptures, *Luke* 24. 15 to 29. for Obedience to the Light of Christ brings into the Knowledge of God, by which there comes to be a right understanding of what is contained in the holy Scriptures; for by the Spirit of God in Christ were the holy men of God enlightned, and gave forth the holy Scriptures, as they were moved by the holy Ghost.

Now mind, That of this Light hath every man received a measure in his heart, it being the Seed of the Kingdom, and bringeth forth Fruit in good Ground, *Mat.* 13. 4, 5 6 7, 8. but not in all other Grounds, which signifie dark unclean stoney and hard Hearts, in which the Seed hath been sown, but only thrives and brings forth Fruit acceptable to God in the good Ground, that is, the honest faithful Heart, which yeilds Obedience unto that which the gift of Gods divine Light requires, it being the Lords Talent, *Mat.* 25. wherein we find Christ did declare, concerning the Work of his Kingdom, by the Parable of the ten virgins, and sloathful Servant, both having received the Seed of the Kingdom, the Lords Talent, which is a Gift of his divine Light & Spirit of Truth, which had they been faithful thereunto, Salvation had not been wanting; for when men receive of the Lords heavenly Gift of divine Light, be it more or less, yet through faithful

Obedience

Obedience it is sufficient for their Salvation; for whether more or leſs, yet the Lord requires his own with profit, and where much is given, much alſo is required; but he that is not faithful in that which is little, ſhall neuer be made Ruler of that which is greater, but that which he hath not improved ſhall be taken away, and given to him that hath improved the Gift of God for the Hononur of his holy Name, and comfort of mans own Soul, *Mat.* 25 28 29. which is matter of great concern, for all to be wiſe, and diligent in the Work of the Lord; for the diligent gain Heavenly Riches when the ſloathful are ſent empty away, which will be the Portion of all them that are found living in a careleſs ſtate, ſpending their time in that which brings diſhonour to the Name of the Lord, and ſorrow to the Soul of him that ſo liveth; *for the Light of the Wicked ſhall be put out and the Sparks of his Fire ſhall not ſhine, and the Light ſhall be Darkneſs in his Tabernacle, and his Candle ſhall be put out with him*, *Job* 18. 5, 6. But in the faithful ſhall the Light ſhine, which begets the heart and mind into good Works, that glorifie God their Father which is in Heaven.

Now the Light of Gods Spirit in the Son of his Love, the Lord Jeſus Chriſt, is that Light which the Lords People, called *Quakers*, profeſs to be the Rule of their Life, *whoſe Life is the light of men*, *John* 1. 4. and this *light* hath been a Rule to the faithful in all Ages, *Pſal.* 27. 1. *The Lord is my Light and Salvation, and he ſhall bring forth thy Righteouſneſs as the light, and thy Judgments as the noon day. In this the Righteous rejoyce, and give Thanks at the remembrance of his Holineſs. Here Light is ſown for the Righteous, and Gladneſs for the Upright in Heart*, Pſal. 97. 11, 12. And again, he ſpeaketh of Chriſt to be the Light, *For with thee is the Fountain of Life, in thy Light ſhall we ſee Light*, Pſal. 36. 9. *O ſend out thy Light and thy*

Truth,

Truth; let them bring me unto thy holy Hill, and thy Tabernacle, *Psal.* 43. 3. And the Spirit in the Prophet saith, *Arise, shine, for thy Light is come, and the Glory of the Lord is risen upon thee,* Isa. 60. 1. *And the* Gentiles *shall come to thy Light, and the Kings to the Brightness of thy Rising,* vers. 3. And many more instances from the holy Prophets Writings may be produced to that effect; but these are sufficient to prove Christ the Everlasting Foundation of Life and Light, in whom the faithful of God in all Ages have built their Faith, in the Light of God in Christ, which gave them full assurance in the same Faith, *That God in his due time would enlarge his Covenant of Light to all Nations, by sending his Son Jesus Christ, who hath appeared in the likeness of sinful flesh, to take away sin in the flesh by performing the Will of God the Father, to suffer Death in a Body of Flesh, for the Redemption of all men; and this is Jesus which shall save his People from their sins,* Mat. 1. 21. By which it is evident, That the Work of God by Jesus Christ, is to save People from their sins. Then what is the state of such men who profess themselves to be the Ministers of Christ, and teach People of an imperfect state, never to be free from sin in this Life? (concerning which at present I shall omit, leaving it in order for another Head, in which (God willing) I shall clear by sufficient Testimony of holy Scripture Proof, and at present proceed in Vindication of the Light against the Lyes, by which evil minded men reproach the People of God, and dishonour his holy Truth, in which the faithful live (each according to his measure of Light and good Spirit of Grace, Light & Life by Jesus Christ, which leadeth them to acknowledge God the Father, Word and Spirit, Christ the Word, Life and Light, and the holy Ghost, which is the Spirit of God the Father in Jesus Christ the Son, and Lord of Life and Light, which was conceived by the holy Ghost, and

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brought forth by the Virgin *Mary*, betrayed by *Judas*, Suffered under *Pontius Pilate*, rose again the third day ascended into Heaven, where now he sits in all Righteousness and Holiness with God the Father, in full Power, Majesty and Dominion, being God over all, and in all for evermore, who in the World hath in great dispute, and many Controversies have risen, to the destroying of many Thousands of Peoples lives, when that it is plain, *That Christ came not to destroy mens lives, but to save and make alive*, leaving this Example, *That Wheat and Tares should grow together until the Harvest, lest in gathering the Tares, they root up also the Wheat with them*, Mat. 13. 28, 29 30. from which saying Christ proceeds to another Parable, comparing *the Kingdom of Heaven to a grain of Mustard-seed, being accounted the least of all Grain Seeds, which being grown up, it becometh the greatest among Herbs and becometh a Tree, that the Birds of the Air come to lodge in the Branches thereof*, Mat. 13. 31, 32. and in the 33 vers. Christ likens *the Kingdom unto leven hid in three measures of Meal till the whole was leavened.* These things were spoke in Parables, that the Saying of the Prophet might be fullfilled, in the uttering things which have been kept secret from the Foundation of the World, which now is manifest by the Light, through the Death and Resurrection of Christ Jesus, and also left upon Record in the holy Scriptures of Truth, that in the light of the Lord God, People may learn, and come to understand, that Peoples perishing is not altogether for want of Knowledge, but for want of Obedience to that measure of Light which they have received; *for he that is faithful in that which is little, is made Ruler over more*; for as the Grain of Mustard Seed hath the Light been sown in the hearts of many, which have received as one Talent, and in others who have received more; so that where much is given, much

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is required; and where more or leſs, if it light on good ground, it becomes the greateſt among Herbs in the Lords Garden, and bringeth forth Fruit abundantly, to the Praiſe and Honour of Gods holy Name; alſo, the little Leaven hid in three meaſures of Meal, implyes the whole man, till the whole becomes leavened into a new lump of the heavenly Nature of Gods Kingdom in Chriſt Jeſus, which as men come into a true Chriſtian ſtate of Obedience to the Gift of Gods divine Light, & quickening Word of his Spirit, which hath been handed forth through the Death and Reſurrection of the Lord of Life and Light, they (through Obedience) may come to witneſs Eternal Life by Jeſus Chriſt. Which things, one would think, are ſufficient to incourage all to yeild their Obedience to the gift of Gods divine Light; for there is not a Thought of the Heart, nor an Intent of the Mind, but the Light makes it manifeſt, which to obey is Life, and to diſobey is Death; for to be carnally minded is Death, but *to be ſpiritually minded is life and peace*; Rom. 8.6. For while men remain in obedience to the Light, they are ſpiritually minded, in which ſtate they are Servants to Righteouſneſs, but while men are in Diſobedience to the Light, it is accounted before the Lord as Rebellion, which is as the ſin of Witchcraft; *for it is the Willing and Obedient that ſhall inherit the good Land*, which Promiſe only extends to the Children of Obedience to the Light, *who walk in the light as he is in the light*, and in Chriſt the *Life* and *Light*, *have they Fellowſhip one with another, and the Blood of Jeſus Chriſt cleanſeth them from their ſins.* 1 John 1 7. for Chriſt is the Light of the World, *and he that followeth Chriſt ſhall not walk in Darkneſs, but ſhall have the Light of Life.* Joh. 8. 12. Now if this Light be hid, it is to the Diſobedient, *whoſe Eyes are blinded by the God of this World*, 2 Cor. 4.4. *Awake, thou that ſleepeſt*

CHAPTER I.

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his People, *A Stinging Vapour from Hell*, and *The Religues of Old Adam*, which they have said, *are the Checks of a natural Conscience*; which words have proceeded from the Mouthes of some Priests in *New-England*, which are no less then blasphemous Words, by them, in whom no good seed can take root; for their Disobedience is against the Light, for which the Light is their Condemnation, *John* 3. 19, 20. for the Light of Christ is the Power of God, by which the Righteous have been preserved in all Ages, which the faithfull witness, to the saving of their Souls, in this day; for the Light of Christ is the Gift of God, and the Gift of God by Jesus Christ is Eternal Life to them that believe; for it is the Seed of the Kingdom sown in the hearts of the faithfull, who witness their Life in Christ the Hope of Glory, in whom is the fulfilling of things past, wherein the faithful Servants of God lived and dyed in the holy Faith of Gods Promises, That Christ should come in the fulness of time, for a Light to the whole World, according to the Prophecy of *Isaiah*, cap. 58. 8. *Then shall thy Light break forth as the Morning, & thine Health shall spring forth speedily, and thy Righteousness shall go before; the Glory of the Lord shall be thy Reward.* Which doth manifest, that the Prophet fore-saw Christ to come, the Covenant of Light, and Promise of God to the *Gentiles*, of which Stock we are, who have received a measure of Gods Spirit, which is of the divine Light and nature of Christ, the true Seed of his Kingdom, which by measure hath been sown in the Hearts of all the Sons and Daughters of *Adam*, *To open their blind Eyes to bring out the Prisoner out of the Prison House*, Isa. 42. 6, 7. which is that which the Prophet declared of Christ, the Foundation of Life, in whose Light the faithful see Light, *Psal.* 36, 9. Here *David* saw God in Christ, who was to come, & in that day was a Rule to light *David* in his

Out-goings and Incomings, by which he received the heavenly, Riches of Gods Love, to the saving of his Soul, which is the Portion of all the faithfull, who receive Christ in the love of his Light, which is no less then Life Eternal to all them that believe in his Name; for his Name is Light, and this Light hath been preached to every Creature under the Heavens, *Col.* 1. 23. which is that Light which *John* was sent to preach, *Christ the true Light, that lighteth every Man that cometh into the World, John* 1. 9. and this Light opened their Understandings to know the Scriptures, *Luke* 24. 15, to 19. for Obedience to the Light of Christ brings into the Knowledge of God, by which there comes to be a right understanding of what is contained in the holy Scriptures; for by the Spirit of God in Christ were the holy men of God enlightned, & gave forth the holy Scriptures, as they were moved by the holy Ghost.

Now mind, That of this Light hath every man received a measure in his heart, it being the Seed of the Kingdom, and bringeth forth Fruit in good Ground, *Mat* 13. 4. 5. 6, 7, 8. but not in all other Grounds, which signifie dark unclean stony and hard Hearts, in which the Seed hath been sown, but only thrives and brings forth Fruit acceptable to God in the good Ground, that is, the honest faithful Heart, which yeilds Obedience unto that which the gift of Gods divine Light requires, it being the Lords Talent, *Mat.* 25 wherein we find Christ did declare, concerning the work of his Kingdom, by the Parable of the ten Virgins and slothful Servant, both having received the Seed of the Kingdom, the Lords Talent, which is a Gift of his divine Light & Spirit of Truth, which had they been faithful thereunto, Salvation had not been wanting; for when men receive of the Lords heavenly Gift of divine Light, be it more or less, yet through faithful

Obedience

Obedience it is ſufficient for their Salvation; for whether more or leſs, yet the Lord requires his own with profit, & where much is given, much alſo is required; but he that is not faithful in that which is little, ſhall never be made Ruler of that which is greater but that which he hath not improved ſhall be taken a way and given to him that hath improved the Gift of God for the Honour of his holy Name, and comfort of mans own Soul, *Mat.* 25. 28, 29. which is matter of great concern, for all to be wiſe, and diligent in the work of the Lord; for the diligent gain Heavenly Riches when the ſloathful are ſent empty away, which will be the portion of all them that are found living in a carele ſs ſtate, ſpending their time in that which brings diſhonour to the Name of the Lord, and ſorrow to the Soul of him that ſo liveth; *for the Light of the Wicked ſhall be put out, and the Sparks of his Fire ſhall not ſhine; and the Light ſhall be Darkneſs in his Tabernacle, and his Candle ſhall be put out with him, Job* 18 5. 6. but in the faithful ſhall the Light ſhine, which begets the heart and mind unto good Works, that glorifie God their Father which is in Heaven.

Now the Light of Gods Spirit in the Son of his Love, the Lord Jeſus Chriſt, in that Light which the Lords People, called *Quakers*, profeſs to be the Rule of their Life, *whoſe Life is the light of men, John* 1 4. and this *light* hath been a Rule to the faithful in all Ages, *Pſal* 27. 1. *The Lord is my Light and Salvation, and he ſhall bring forth thy Righteouſneſs as the Light, & thy Judgments as the noon day. In this the Righteous rejoyce, & give Thanks at the remembrance of his Holyneſs. Here Light is ſown for the Righteous, and Gladneſs for the Upright in Heart, Pſal.* 97. 11, 12. And again, he ſpeaketh of Chriſt to be the Light, *For with thee is the Fountain of Life, in thy Light ſhall we ſee Light, Pſal.* 36. 9. *O ſend out thy Light & thy*

Truth; let them bring me into thy holy Hill, and thy Tabernacles, *Psal.* 43. 3. And the Spirit in the Prophet saith, *Arise, shine, for they Light is come, and the Glory of the Lord is risen upon thee*, Isa. 60. 1. And the Gentiles *shall come to thy Light, & Kings to the Brightness of thy Rising*, vers. 3. And many more instances from the holy Prophets Writings may be produced to that effect; but these are sufficient to prove Christ the Everlasting Foundation of Life and Light, in whom the faithful of God in all Ages have built their Faith, in the Light of God in Christ, which gave them full assurance in the same Faith, *That God in his due time would enlarge his Covenant of Light to all Nations by sending his Son Jesus Christ, who hath appeared in the likeness of sinful flesh, to take away sin in the flesh by performing the Will of God the Father, to suffer Death in a Body of Flesh, for the Redemption of all men; and this is Jesus which shall, save his People from their sins*, Mat. 1. 21. By which it is evident, That the Work of God by Jesus Christ is to save People from their sins. Then what is the state of such men who profess themselves to be the Ministers of Christ, and teach People of an imperfect state, never to be free from sin in this Life? (concerning which at present I shall omit, leaving it in order for another Head, in which God willing, I shall clear by sufficient Testimony of holy *S*cripture *P*roof, and at present proceed in Vindication of the Light, against the Lyes by which evil minded men reproach the *P*eople of God, and dishonour his holy Truth, in which the faithful live each according to his measure of Light and good Spirit of Grace, Light & Life by Jesus Christ, which leadeth them to acknowledge God the Father, Word and Spirit, Christ the Word, Life and Light, and the holy Ghost, which is the Spirit of God the Father in Jesus Christ the Son, and Lord of Life and Light, which was conceived by the holy Ghost, &

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brought forth by the Virgin *Mary*, betrayed by *Judas*, suffered under *Pontious Pilate*, rose again the third day, ascended into Heaven, where now he sits in all Righteousness and Holiness with God the Father, in full Power, Majesty and Dominion, being God over all, and in all for evermore, whom the World hath in great dispute, and many Controversies have risen, to the destroying of many Thousands of Pleoples lives, when that it is plain, *That Christ came not to destroy mens lives but to save and make alive*, leaving this Example, *That Wheat and Tares should grow together until the Harvest, lest in gathering the Tares, they root up also the Wheat with them*, Mat. 13. 28, 29. 30. from which saying Christ proceeds to another Parable, comparing *the Kingdom of Heaven to a grain of Mustard seed, being accounted the lest of all Grain Seeds, which being grown up, it becometh the greatest among Herbs, and becometh a Tree, that the Birds of the Air come to lodge in the Branches thereof*, Mat. 13. 31, 32. and in the 33 vers. Christ likens *the Kingdom unto leven hid in three measures of Meal until the whole was leavened.* These things, were spoke in parables, that the Saying of the Prophet might be fullfilled, in the uttering things which have been kept secret from the Foundation of the World, which now is manifest by the Light, through the Death and Resurrection of Christ Jesus, and also left upon record in the holy Scriptures of Truth, that in the light of the Lord God, People may learn and come to understand, that Peoples perishing is not altogether for want of knowledge, but for want of Obedience to that measure of light which they have received; *for he that is faithful in the little, shall be made Ruler over more*; for as the grain of Mustard Seed hath the Light been sown in the hearts of many, which have received as one Talent, and in others who have received more; so that where much is given much

is required; and where more or less, if it light on good-ground, it becomes the greatest among Herbs in the Lords Garden, and bringeth forth Fruit abundantly, to the Praise and Honour of Gods holy Name; also, the little Leaven hid in three measures of Meal, imployes the whole man, till the whole becomes leavened into a new lump of the heavenly Nature of Gods Kingdom in Christ Jesus, which as men come into a true Christian state of Obedience to the Gift of Gods divine Light, and quickening Word of his Spirit, which hath been handed forth through the Death and Resurrection of the Lord of Life and Light, they (through Obedience) may come to witness Eternal Life by Jesus Christ. Which things, one would think, are sufficient to encourage all to yeild their Obedience to the gift of Gods divine Light; for there is not a Thought of the Heart, nor an Intent of the Mind, but the Light makes it manifest, which to obey is Life, & to disobey is Death; for to be carnally minded is Death, but to be *spiritually minded is life and peace*, Rom. 8. 6. For while men remain in obedience to the Light, they are spiritually minded, in which state they are Servants to Righteousness, but while men are in Disobedience to the Light, it is accounted before the Lord as Rebellion, which is as the sin of Witchcraft; *for it is the Willing and Obedient that shall inherit the good Land*; which Promise only extends to the Children of Obedience to the Light, *who walk in the light as he is in the light*, and in Christ the Life and Light, *have they Fellowship one with another, and the Blood of Jesus Christ cleanseth them from their sins*, 1 John. 1. 7. for Christ is the Light of the World. *and he that followeth Christ shall not walk in Darkness but shall have the Light of Life, Joh* 8. 12. Now if this Light be hid, it is to the Disobedient, *whose Eyes are blinded by the God of this World*, 2 Cor. 4. 4. *Awake, thou that sleepest*

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in sin, and Christ will give thee Light; for all things that are reproveable in the heart of man, are reproved by the Light, *for whatsoever doth make manifest is Light*, Ephe. 5. 13, 14. by which it is manifest, that mans condemnation is of himself, in that he will not be faithful to the Gift of Gods divine Light, because his deeds are evil; for *every man that doth evil hateth the Light, neither cometh to the Light, lest his Deeds should be reproved*, Joh. 3. 19, 20. *but he that doth Truth cometh to the Light, that his deeds may be manifest that they are wrought in God*, cap. 3. 21. for God in Christ is the Fountain and Well spring of all Life and Light, in whom the faithful of God shall for evermore remain, in *the holy City of heavenly Jerusalem, where there is no need of Sun, Moon nor Stars to shine in it, for the Glory of God lighteth it, and Christ the Lamb of God, is the Light thereof, and the Nations of them that have been Obedient to the Light of Gods Gift, by Jesus Christ shall be saved, and shall walk in the Light of it*, Rev. 21. 23, 24. So the God and Father of the Lord Jesus Christ, who is God of all Life and Light, and the Way, the Truth, and the Life of Light, which all men in measure have received, that they may yeild their Obedience to the Requirings of it, that by it their Understandings may come to be more & more enlarged towards the Lord of Life and Light that by him, through the Power of his Spirit of Grace, they may come throughly to see and perceive, to hear and understand the things of God, treasured up in Christ for all them that love the appearance of his Light in their own hearts, which is the gift of his Spirit of Grace, which in measure all men have received, and it preaches Life and Salvation to all that are found in faithful obedience to it, but it preaches Condemnation, Wo and Misery to all that live in a known Life of Disobedience to it; which state of so living, is no less than to crucifie the

Lord of Life afresh, and to trample under foot all that ever Christ hath done and suffered for the Redemption of the Soul of that Man or Woman which is found in a known state of Disobedience to the Gift of Gods Spirit of Truth, which is that Gift of his divine Light, which will not loose its honour, either by the Salvation or Condemnation of all Mankind, even as their Obedience or Disobedience hath been in this Life, accordingly will be their Reward in the Life to come, which is matter for all to consider, before the Spirit of God hath left striving, and the Day of Gods Grace be over with them that perish through a Life of known Disobedience to the Gift of Gods divine Light, which came by Jesus Christ, who is the Author and Finisher of his own Work, in them that believe.

Concerning Christ, the true Seed and everlasting Covenant of God to his People.

THis is the Christ which the holy men of God in their Day and Generation prophesied to come, and *to finish Sin, and to put an end to Transgression* in all that truly believe in his Name, which according to Gods appointed time, the Word was made Flesh *and dwelt among the Sons & Daughters of Men, and they beheld his Glory, the Glory as of the only begotten of the Father, full of Grace and Truth*, Joh. 1. 14. and this is Christ unto whom all things, of the Father, are delivered, both in Heaven and Earth, and no man knows him but the Father, *neither knoweth any man the Father, save the Son, and he to whom the Son will reveal him*, Mat. 11. 27. By which it is evident that all Revelation is not ceased.

Come

Come unto me, all ye that are heavy laden, and I will give you rest, verſ 28. Here Chriſt hath promiſed Reſt unto all that will come unto him; But how ſhall they come unto him? by Faith in Obedience to that meaſure of his divine Light of his Spirit of Grace, which he hath placed in their Hearts, it being the Lords Talent given to Man, for this end, that he ſhould improve it to the Honour and Glory of God, and Salvation of his own Immortal Soul, by Jeſus Chriſt, the Evidence of whoſe Spirit giveth Life to the Soul of that Man, whoſe Heart, Mind and Spirit is faithful to his Gift; for the Scriptures teſtifie, That Chriſt affordeth unto all them that by true Faith come unto him; *Search the Scriptures, for in them ye think to have Eternal Life, and they are they that teſtifie of me, and ye will not come to me, that you may have Life*, *Joh.* 5. 39, 40. Here it is evident from Chriſts own words, That to ſearch the holy Scriptures without the true ſaving knowledge of God in Chriſt, and of his Spirit, which moved in the holy Men of God and gave them Utterance to declare his Will and Mind, according as contained in the holy Scripture, without which, in ſome meaſure, Men cannot profit or benefit (towards Salvation by Jeſus Chriſt) by their reading the holy Scriptures; for they that will not come to the inward Evidence of Gods Gift of his Spirit and Grace, they have not the Love of God in them, *Joh.* 5. 42. For Jeſus Chriſt, the *Promiſe* of God, and Seed of the Kingdom, him hath God given to be an Everlaſting Covenant of Grace, Light and Life, to them that fear and tremble at the *Power* of his Word, and ſtedfaſtly remain in the belief of his holy Name, which is no leſs than to give up in their whole deſire of Heart and Mind to ſerve him, the Word of Life, in Truth and Righteouſneſs, with uprightneſs of Heart, Mind, Soul and Spirit; *for unto him it doth belong*,

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and unto such belongeth the *Promise* of God, by the suffering of his Son, the Lord Jesus Christ, which doth extend Salvation to their Souls; for God in tender Love & Mercy towards all men, falling short of his Glory by the fall of the first *Adam*, doth tender the Son of his Love, the Lord Jesus, by the call of his good Spirit of Grace, Life and Light, which remains not in the oldness of the Letter, but in the newness of the Spirit; which hath no relation to the saving of that Soul which remains in sin term of Life; & having received the inward Evidence of the Spirit, which condemns for every thought, word and action which is not agreeable with the Spirit of Truth, of which every man hath received a measure in his own heart, to justifie or condemn, even as his Works appear before the Lord, so shall be his Reward, if of Faith and Obedience, then Life and Peace will follow; but if it be of Sin and Unbelief, then Death, Hell and Destruction will be the Portion of him or her which dyes in such a state; *for the Wages of Sin is Death, but the Gift of God is Eternal Life*; so they that dye in sin are *free* from Righteousness, having no part, lot nor share in the *Promise* of God and Hope of Jesus Christ; for their Hope shall be cut as the Spiders Web, which shall perish for evermore; for Christ came not to save People in their sin, but to save and redeem *from* sin and Transgression; *His Name shall be called Jesus, for he shall save his People from their Sins*, Mat. 1. 21. for they that dye in their sins cannot enter the Kingdom *of* Heaven, as Christ said, *If ye believe not that I am he, ye shall dye in your sins, and where I go ye cannot come*, which relates to a state of Perfection in this Li*fe*, upon which Head I shall (God willing) treat more at large in a distinct Chapter, by which the Understandings *of* them that desire *after* Truth, may receive the benefit *of* my

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ſmall meaſure relat g to the ſame; *for* man living in ſin becomes deſtitute of any benefit by Chriſt for the Salvation of his Soul; for he that commits ſin, it is of the Devil, and he knows not God the Father; but he that is faithful to the Gift of God in his heart, learns to fear the Lord, and to work his *R*ighteouſneſs, which is the fullfilling of what God requires, in obedience to the Son of his Love, the Lord Jeſus Chriſt, who ſpiritually moves in the hearts of all whoſe day of Viſitation is not over; for Chriſt ruleth over all, and will in no way fall ſhort of his Honour, either by the Salvation of the one, or Condemnation of the other; for Chriſt by the meaſure of his Spirit, is in all, except Reprobates; and therefore it is matter of great concern for People to examin their own hearts, whether, by true Faith, Chriſt abides in them; for the Body of Man (where Chriſt, by the gift of his divine Light and Spirit, liveth) is the *Temple of the holy Ghoſt, and if any Man d file the Temple of God, him will God deſtroy*; Then he that is not in obedience to the gift of God which he hath received, is a Pollutor of the Temple, and is without true *Faith* in Chriſt; *Prove your own ſelves, know you not, that if Chriſt be not in you, you are Reprobates?* 2 Cor. 13. 5. Now they whoſe Minds are wrought towards the Lord, their Affections are ſet on heavenly things above, to ſeek God in Chriſt; and in them, Chriſt by the meaſure of his divine Light, Grace and Spirit, liveth, *Gal* 2.20. Now Chriſt being in his People, *the Body is dead, becauſe of Sin, but the Spirit is Life, becauſe of Righteouſneſs*, Rom. 8. 10. *for there is nei her* Greek *nor* Jew, Circumciſion, Barbarian, Sithian, Bond *nor* Free, *but Chriſt is all, and in all*; and many more Scripture Prooffs might be produced to the ſame effect, *That Chriſt lives and moves by the Gift of his divine Light, and Spirit of Grace and Truth, in*

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the hearts of his People, and that their Bodies are the Temple of God, for Christ, by the gift of his Spirit, Life and Light to dwell in, which if People, both Young and Old, would forsake their Vanity, and apply their Minds to seek the Lord, in his own way of Truth and Righteousness, according to the Gift of his divine Light, and quickening Word of his Spirit, as by Record, for their help in learning the holy Scriptures, in which they have the Doctrine, Principles and Practice of the holy Men of God for their Example, to follow them, even as they have been Followers of Christ; then they would come into that state in which they would witness the Power of God by Jesus Christ, to crucifie every unruly Affection, which doth lust after sin and evil, and leads the Mind from serving God, into the excess of spending the Creation, to perform their hearts Lusts, by which they dishonour the Name of the Lord, and increase Trouble and Sorrow, to the destroying of their Souls, which is the end of them that remain in an unrighteous Life; for whatsoever People may say, in respect that *their Tongues are their own, and that their Thoughts are free to think what they please, and that there is a time to be Merry, and to Sing and Dance, and Recreate themselves*, with much more of the like Expressions, yet for all these things there is a time wherein all men must appear before the Lord of Life, to render a just Account of every Thought, Intent and Action, of all the Deeds done in the Body, in which Day it shall go well with the Righteous, but the Ungodly and Prophane shall be turned into Hell, with him unto whom their Obedience hath been; for all that have forgot to retain God in all their Thoughts, so living and dying, God will also forget Mercy towards them; for his Regard is only to his own Seed, (and to Men as they are joyned to it) which hath been sown in all sorts of

Ground,

Ground, which is, in the heart of every Man and Woman, for them to yeild their whole Obedience thereunto; *for whatsoever ye do, whether ye eat, or whether ye drink, let all be done to the Praise and Honour of God*, who gives Life, Health and Strength for that end; for whatsoever is in Peoples talk more than of *Yea* and *Nay*, it is for Condemnation, which is great matter of weight for People well to consider, what will become of their Souls, who live in the daily Practice of Words & Actions, wherein the Lord never savingly appears, but as he doth permit their Souls Enemy to rule their Thoughts, Intents, Words and Actions, so of his free Love, in Mercy to their Souls, the Lord doth manifest to them the evil of their way, which is by the gift of his divine Light in their own hearts, and by his Spirit in the Instruments of his Truth, which have been sent, and are yet sending to warn the Wicked to turn from their unrighteous Wayes, which if they would but give up their minds to come under the Cross of Christ, which is that Cross for them to bear, which remains in Opposition to their corrupted Desires, then they would become able, by the Power of God in Christ, to witness his Yoke to be easie, and his Burden to be light; for what he hath said unto one, he hath also said unto all, that is, *Watch and Pray, lest ye enter into Temptation*; for he that remains faithful in his Watch, by the Light of the Lord perceiveth the Devil's Temptation in his first Allurement, which by true Prayer, in faithfulness to his Watch, the Power of God in him doth appear, to the resisting of his Souls Enemy, and causeth him to flee, so that in them, in whom the Mind is stable in seeking after the Lord, for the Knowledge of his Truth, in Jesus Christ, their Understanding will open more and more towards him, by which the reading of the holy Scriptures will also be of

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great benefit to the Underſtanding, which will alſo refreſh the inward Man; ſo that as all are diligently to mind the Gift of Gods Grace which they have received, as a Seed of the Kingdom, through which, by Obedience, it will grow and bring forth Fruit acceptable to God, who requires his own with increaſe, for the Honour of his Name, and profit of Peoples Souls, that by Obedience to his holy Seed, they may remain in Covenant with God, and be made Partakers of his Kingdom, in and through the Son of his Love, the Lord Jeſus Chriſt.

Further, concerning the Man Chriſt, which was conceived by the holy Ghoſt born and brought forth of the Virgin Mary, *and ſuffered Death for the Redemption of all men, and as many ſhall be ſaved as believe in his Name.*

GOd *ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting Life*, John 3 16. Which doth manifeſt, that God ſent his only Son, born of a Woman, to ſuffer Death in a Body of Fleſh, for the Redemption of Peoples Souls, in which Body of Fleſh did remain the Fullneſs of the Spirit, towards the Salvation of all mens Souls, yet they only ſhall be ſaved which believe in his Name; for his Name is called *Jeſus*, becauſe he was ſent of God to ſave his People from their ſins *Mat.* 1.21. *Luke* 1.31. which is according to the Prophet *Iſaiah*, cap. 7. 14, 15. *A bruiſed Reed ſhall he not break, nor ſmoking Flax ſhall he not quench, till he ſend forth Judgment unto Victory; and in his Name ſhall the* Gentiles *truſt* Mat. 12. 15. to v. 21. *He came to his own, and his own received him not, but as many as received him, to them he gave Power*

Power to become the Sons of God, which were born not of Blood, nor of the will of Flesh, nor of the will of Man, but of God, Joh. 1 11, 12, 13. Which doth manifest, that where men only believe in the outward Righteousness of the Man Christ, who as he was in the Body of Flesh, was God and Man, without the believing in the Gift of his Spirit, which is the inward Word of Life, and leads the heart and mind of every sincere Christian into a sanctified state of true Obedience to the Gift of his divine Light and quickening Word of his Spirit of Grace, without which they cannot come to live in that true Faith which justifies the Souls of the Righteous in the sight of God the Father, in which state of true Obedience the evidence of his Spirit doth bear witness with their Spirit, That the Declaration of his Truth recorded in the holy Scriptures, hath proceeded from the Spirit of Life in Christ Jesus, who in that Body of Flesh was both God and Man, according as it is written for Peoples learning *That the Word was made Flesh, and dwelt on Earth among the Sons and Daughters of Men, and many that believed his Name, believed his Glory, as the Glory of the only begotten of the Father, full of Grace and Truth,* Joh. 1. 14. They outwardly believed as Man with a visible Eye, but as to his invisible Glory of Holiness, they believed him the Lord of Life, as he was God and Man, with an invisible Eye, which by the Gift of his Spirit enlightened them to know him to be the Lord of Life, whom to know by true Faith, *is Life Eternal*, which was made known unto them by the gift of Gods Grace, through the effectual Working of the holy Ghost, by which they came to understand the Will and Mind of God the Father, in the Death and Resurrection of his Son, the Lord Jesus, which was expedient that he should depart, *that the Comforter might come, Joh.* 15. 26. which Promise was fulfilled

by the yeilding up that Body of Flesh, which was born of a Woman, and betrayed by *Judas*, condemned by *Pilate*, delivered unto them who set him at naught, and crucified the Lord of Life upon their Cross without the Gates of *Jerusalem*, which Body was buried, and rose again the third Day, being the first Day of the Week, which *Christians* attend for the Worship of God, having the holy Apostles for an Example, to follow them, as they were Followers of Christ, who met together on the first day of the Week to worship the Lord in Spirit and in Truth, which is in the Power of his Spirit, by the effectual working of his Gift, through his Death and Resurrection, which appeared unto the Saints, *who received of his Fullness, Grace for Grace*, which made them able Ministers of the New Covenant of Life & Light in Christ Jesus, which then ascended into Heaven with God the Father, and with him is in a glorified Body, which Flesh and Blood cannot reveal, being glorified with that Glory which he had with the Father before the World began, which is the Christ that the holy men prophecyed *should come for a Light to the Gentiles, and for Salvation to the ends of the Earth*, Isa 49 6. Acts 13. 47. who accordingly is come, and hath done the will of God the Father, in that Body, as aforesaid, and by him, through his Death, Resurrection & Ascention, have all the Sons and Daughters of Men received a Gift of his heavenly divine Light, as a Talent & Talents for them *to work out their Salvation with fear and trembling at his Word*, which is able to make a thorow seperation betwixt the *precious and the vile*, that is, between the begettings of his own divine Life, and that Seed which brings forth the Life of the Stranger, which is the Devil and Enemy of mans Soul, whom the faithful will not follow, but are willing to submit under the Cross of Christ, whose Yoke is

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easie and his burden light, *not desiring the Death of any one Sinner, but that all might turn at his Reproofs, and live the Life of the Son of God*, who hath suffered Death, been buried, and is risen again, and ascended into the Heavens, where he maketh Intercession with God the Father for the Redemption and Salvation of all them that are willing, by true Faith, to receive the tenders of his free Grace, which by the Gift of the divine Light of his Spirit of Truth, is largely manifested unto the Sons and Daughters of men; for his divine Light and quickening Word of his Spirit in his People, that is *Christ in them the Hope of Glory*, by which not any will be left without excuse in the great Day of his Coming to take Vengeance on all the Ungodly of them which *have* not improved their Talents to the Honour of his Name, and profit of their Immortal Souls, in which Day *with the Righteous it shall go well*, but *with the Wicked*, who have slighted the Day of the Lords Visitation, through their idle, careless, loose and vain living in Disobedience to that which the Lord by the gift of his divine Light and Word of his Spirit requires of them, for which cause *sorrow and anguish* shall overtake them in that Day, in which they shall forever be shut out from having any lot, part or share among the faithful in the Kingdom of Heaven, through the Death and Resurrection of the Son of God, *who laid down his Life for the Sins of the whole World*, but as many shall be saved as truely believe in his Name; *for as by one Mans Disobedience many were made Sinners, so by the Obedience of the Man Christ Jesus, many shall be made Righteous*, Rom. 5. 19. for Christ is the end of the Law for Righteousness, to every one that believeth. *so that not any have need to say, who shall descend to bring up Christ again from the dead, or who shall ascend to bring down Christ from Heaven? for the Word is nigh, even in the Mouth, and in the Heart, that*

is the Word of Faith, Rom, 10. 7, 8. by which Word of Faith we believe, that Christ who did outwardly descend, is again ascended, and by the Power of his divine Light & quickening Word of his Spirit, he is the Author & Finisher of every good Work of Faith in the hearts of his People; for he is the *Word of Life* unto them that by true Faith believe in him as he outwardly suffered, and in the gift of his Spirit, which is the inward Word of Life in them to whom Christ giveth the *Shield of Faith*, and *Hope*, the *Helmet of their Salvation*, by which Word *Simon Peter* came to know the Lord of Life to be *the Christ, the Son of the living God, which Flesh & Blood did not reveal*, Mat. 16. 14, 15 16. but was revealed by God, the Father of the Lord Jesus Christ, whose meer Bodily *Presence* did not give *Peter* the knowledge of the Church buils on that that Rock whose Foundation was so sure, *that the Gates of Hell could never prevail against its Members*, which by the most *sure Word of Prophecy* are ingrafted in the Man Christ, in whom the fullness of the Godhead dwelleth for evermore; for he is the well-beloved of the Fathers own begetting, and hath done the Work of God in that Body of Flesh which suffered on the Cross without the City Gates of *Jerusalem*, and was buried, and rose again the third Day, and appeared to the Saints, and gave Gifts unto them, and ascended into Heaven, of which things the *Father*, *Word* and *Spirit* beareth witness, and these three are one God, and that no man speaking by the spirit of God, calleth *Jesus accursed*, and that no man can say, *That Jesus is the Lord but by the holy Ghost*; and as there is but *One God*, *One Lord Jesus Christ*, *One Father*, *One Son*, and *One holy Ghost*, *One Word*, and *One Spirit*, all which are *One God*, who hath given *Diversities of Gifts, but the same Spirit, and Differences of Administrations, but the same Lord, and Diversities of Operations*, but

but it is the same God which worketh all in all, for a manifestation of the Spirit is given to every man to profit withal, 1 Cor. 12. 3, 4. 5, 6, 7. for as the Body is one, and hath many Members, and all the Members of that one Body, being many, are one Body, so also is Christ; for by one Spirit are all the faithful baptized into one Body, whether they be *Jews* or *Gentiles*, *Bond* or *Free*, they have been made to drink into one Spirit; for the Body is not one Member but many, and are ingrafted by the Power of Gods Spirit, the most sure Word of Prophecy, into the stock, which is Christ, the *true Vine*, with which every *true Branch* that is a Member of his Body, doth of his divine Nature partake, by which it doth bud, spring and bring forth Fruit abundantly, to the Praise and Honour of Gods holy Name, *but every Branch that bringeth not forth Fruit unto God, by true Faith in Christ, the Father taketh away*; for its by Disobedience the Lord cuts it off, and appoints it its Portion in Hell, which is the Portion of all them that let the Day of Gods Grace and Visitation of his Spirit to pass over; *but every Branch that beareth Fruit in Christ the true Vine, the Father purgeth it of its first nature*, the old Leaven of Degeneration, and by the Power of his Word, Grace and Spirit, leavens the heart, mind and spirit into the new lump and nature of his heavenly Kingdom in Christ Jesus, the Author and Finisher of his own Work in them that truely believe, which by Faith in Christ, bring forth Fruits of Righteousness and Holiness, which are the Works of true Faith, without which, Faith is even dead as the Body is without the Spirit, for by the Gift of Gods good Spirit of Grace, is the Faith of every true Believer wrought into a lively hope, in which stands an assurance of that Crown of Righteousness *which is in store for all true Believers that fear the Lord and keep his Commandments*, such are

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them that live in the true fear of the Lord, *which is the beginning of Wisdom*, and leads the Mind out of visible delights, and to follow Christ with an easie Yoke and light burden to do his Will, which is *that strait* and even *narrow Way which leadeth unto the Kingdom*, in which no unclean thing can enter, neither is there any cleansing but what is here on Earth; for *as Death leaves, so Judgment finds, and there is no Repentance in the Grave.*

Which things, in the true Love of God to *Peoples* Souls, I do exhort them to weigh and consider, that they may turn in their minds from all vain Delights, and obey the Voice of the Son of God in their own hearts, that by the Gift of his Spirit they may come to be turned from Darkness to Light, and from the *Power* of their *Souls* Enemy, to serve the Lord in true Holyness of heart, mind and spirit; for there is no other Name given under Heaven for men to be saved, but as they come to believe in Christ as he did outwardly suffer, and also believe in the Gift of his Spirit and inward Word of Life unto all them that are in true Obedience to the gift of his divine Light, which hath been the Path of the Just in all Ages, and yet appears in the heart of every man and Woman, with whom the Day of Gods Grace is not over; for his Love remains stedfast to all that which is of his own Nature which is of a contrary Nature to that permitted Power unto which too many yeild their obedience, by which the desire of their Minds is drawn from Obedience to the gift of Gods divine Light and quickening Word of his Spirit; in which state they serve the *the Lust of the Flesh, the Lust of the Eye, and the Pride of Life*, and as men void of all spiritual sense and reason, as to the things of God, their Thoughts, Words and Actions are here and there in the love of those things, which Work the Lords Soul abhors, and

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such appear as Trees without Fruit as to God; *for their Fruit is of a strange Plant and unregenerate Vine*, for which cause the Spirit of the Lord in his Servants is the same as it was in his Servants of Old, who are called of God to bear their faithful Testimony against all Unrighteousness of men, who as evil corrupt Trees bring forth evil corrupt Fruit, for which cause evil minded men are at Enmity with the Lord and his *People*, whose Fruit is of his own Spirit, which is *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance*, against such there is no Law, for they live in the Spirit and walk in the Spirit with Christ, whom now, as in days past, the wise Builders set at naught, wherefore he hath said, *The things of the Kingdom are hid from the wise and prudent of this World, and revealed unto Babes*; even so hath it pleased God; for the wise and prudent of this World pretend to build upon him at whom they stumble, *and is become the Head of the Corner*, and will so remain, to the breaking down all that which is contrary to his holy & blessed Truth; so that no building shall stand but that which is built by the Power of his own Spirit in them, whom the Wisdom of this World doth despise, even as the Wise did despise in that Day, when they set their Learning in *Hebrew, Greek and Latine over the Head of Jesus*, *Joh*. 19. 20. even so is it with the Wise of this World in this Day, whose Learning is set above the gift of God, which came by Jesus Christ, whose People, begot by him in the true Faith and Oneness of Spirit, do well know that there is *No other Name under Heaven given among men, whereby to be saved, but by that Name Jesus of Nazareth*, that Christ which is the Righteousness of his People; for he unto them *is made of God Wisdom, Righteousness, Sanctification and Redemption*, and that in this World, as well as in the World to come

come, and not *simply so accounted*, as some judge, and then *made unto us of God Wisdom, Righteousness, Sanctification and Redemption hereafter in the World to come*, but really made to us here, and that perfectly too, so far as he is perfectly hoped in, (1 *Pet*.1.13.) for Salvation, that is, Salvation from God by Christ, through the Faith of his outward Sufferings, and by obedience to the gift of his Spirit in the heart, which is the inward Word of Life to them that hear and obey, *by which they may be turned from Darkness to Light, and from the Power of Satan to the Power of God*, by which they may witness the Evidence of Gods Spirit, *That they have the Pardon of sin, and forgiveness of that which is past, being washed with the Blood of Sprinkling, which cleanseth the Heart, and purgeth the Conscience from dead Works, to serve the living God in uprightness of Soul, Body and Mind*; and without witnessing of this VVork perfected, through Faith in Jesus Christ, the Soul can never be clean to enter his Rest with him in *the Kingdom of Heaven* which was prepared *before the Foundation of the Earth was laid, for a People that should serve the Lord in uprightness of Soul, Mind and Spirit*, being throughly *cleansed by the Blood of Jesus Christ* whose *Death, Resurrection* and *Ascention* will not avail any Man or VVoman whose Mind remains in the love of any one thing more than to love him and serve him with uprightness of Heart & Mind; *for to be carnally minded is death, but to be spiritually minded is Life and Peace*, and whereby every Man and Woman may know how it stands between God & their own Souls, which is good for all to mind, and make their Peace vvith the Lord vvhile he hath given them space and time for that end, that their Souls may not faint in the great Day of his Coming to call every Man and Woman to an account for their Deeds done in the Body.

Concerning

CHAP. IV.

Concerning the Scriptures, which are the Writings of the holy Men of God wherein is contained, that Jesus Christ is the Everlasting Word of God, by whom is the Salvation of all Men that are saved by his Power, which leads them to believe in his Name.

THe *Holy Scriptures,* (contained in the Old and New Testament) signifie *Writings* in which Writings are contained the VVords of God, as they were received by the living VVord of God, as may be read in the Prophets Writings, *The Word of the Lord came unto them,* this vvas not the Letter of the Scripture that came unto them, but it vvas the living VVord of God, vvhich in Scripture is most properly and frequently called *The Word of God*; *In the beginning was the VVord, and the Word was God*; *the same was in the beginning with God*; *all things were made by him, and without him was not any thing made, that was made,* Joh 1. 1,2 3 *And the VVord was made Flesh, and dwelt among us, and we beheld his Glory as the Glory of the only begotten of the Father, full of Grace and Truth.* Now consider what grounds People have to call the Scripture the *only Word of God,* without any Distinction; but by way of Information to the understanding of all unbyassed Minds, that my design in the following Lines is not to deprive the holy Scriptures of that honour due unto them, but that Truth and Righteousness may take place; for the holy Scriptures, in their place, are highly to be esteemed, with that Honour due unto them; for which end my labour is, that by others they may not be displaced, by

attributing that unto the Scriptures, which unto them doth not belong; for in so doing, they dishonour the Name of the Lord, and multiply sorrow to themselves; for throughout the Old and New-Testament I do not find one word that will warrant any man with safety before the Lord, to call the Scriptures, *The Word of God*, without all Figure, and without making a right and true Distinction between Gods Word, or the Word of God, and Gods Words received by the inward Word of his Spirit, and the written or declared Word, which is the Declaration of Christ, the Everlasting Word of God, which endureth forever, to me it seems very dangerous, to see and hear so many hundreds of People attribute that in words to the Scriptures, which only belongeth to the Lord and Saviour Jesus Christ, who was before the Foundation of the Earth was laid, he was with the Father, and the Father delighted in him; he was before any Creature was made, and by Christ the Word of Life were all things made, that were made, and by him all things stand and remain to this day, in which Christ, the Word of God, doth remain forever more; for by him are all things in Heaven and Earth brought to pass; His Word is powerful, by His Povver vvere the Prophets, in days past, inspired to give forth his Word, as by their Writings appear; *Son of Man, set thy face towards the South, and Prophecy, and drop thy Word; Prophecy against the Forrest of the South; hear the Word of the Lord*, Ezek. 20. 46, 47. By which it is plain, that the Word of God which the Prophet had received was not the Letter of the Scripture; for though God hath by his holy Prophets and Apostles left of his Will and Mind upon Record, it is for this end, that People may come into Obedience to the Gift of his divine Light and good Word of his Spirit, through which obedience they will throughly come

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to understand a true distinction between the *written declarative Word of God*, and the *VVord of his Spirit of Grace, Life and Light* by Jesus Christ, *whom to know is Life indeed*; for they that come unto him, it must be through Faith, in obedience to the gift of his divine Light and quickening Word of his Spirit, which opens the dark Understanding, and quickens the Mind, and works Grace in the Heart, and sanctifies the inward Man of him that yeilds Obedience to the Word of his Spirit, without which there can be no true understanding of Gods saving Truth by *Jesus Christ, whom to know is Life Everlasting*; concerning which things the written VVord is large in its Declaration, concerning what God requires of the Sons and Daughters of Men, who, for *Power* to perform what they find to be their Duty, as by holy Record, they are to come unto Christ, the Author and Finisher of his ovvn Work in them that believe; for the holy Scriptures of Truth vvere given forth by the Spirit of Truth, and living Word of Truth, vvhich vvas the Word of God in His Servants of old; vvhich Word, according to measure, remains the same to this Day in every sincere true Believer, vvhose vvhole desire is to give up in obedience to the manifestation of Gods good Spirit of Grace, by vvhich they come to a thorovv understanding of vvhat they find of his VVill and Mind, recorded in the holy Scriptures of Truth, vvithout vvhich Obedience the Letter kills, but by Obedience the Spirit makes alive; for the holy Scriptures are full in relating of what hath been past, and of what is to come; but as to the time when and manner how, the Lord in his own due time, by the Word of his Spirit doth reveal it to his Servants and Messengers of his Truth in this Day, even as it hath pleased him in days past; for as then in that day, the same is it with many in this day, who

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the Scriptures, yet it is said of them, *That they had not the Wor abiding in them*, for whom God had sent, which was Christ the Word, him they believed not, *Joh.* 5.3,8. which by the written Word is evident, that the gift of Gods Spirit of Grace, Life & Light by Jesus Christ, is the saving Word of God to every Soul that by him is saved; *for what saith it? the Word is nigh thee, in thy Mouth, and in thy Heart, that is the Word of Faith*, James 1. 21 Rom. 10 7, 8 and this Word is the Sword of the Spirit, *which is the Word of God*, *Ephes.* 6 17. it sanctifies the heart of the faithful by *the Word of God and Prayer*, 1 *Tim.* 4. 5. for the faithful are them that are *poor, and of a contrite Spirit, which tremble at the Word of the Lord* Isa. 56. 2 5. *Hear ye the Word of the Lord, ye that that Tremble at his Word.* And again, *I have written unto you, Fathers, because ye have known him that is from the beginning; I have written unto you, Young Men, because ye are strong, and the Word of God abideth in you, and you have overcome the wicked One*, John 1. 14. Now let all People mind by which they may come to a right understanding of the Scriptures, which were not from the beginning, neither do they of themselves, and without the inward Word, give Power to overcome the wicked One; for the *Word of God* was before Scripture, & promises Life eternal to all that are willing to receive the Word, which is the Promise of God in Christ before the World began, *Ti* . 2.3. And this Word hath been a Rule of Life to the faithful of God in all Ages, shewing unto Man the Thoughts of his Heart, and intents of his Mind *and Obedience to the Word is an acceptable Sacrifice to the Lord* and God hath promised to overcome sin in the faithful by the Power of his Word, which is as a two-edged Sword to cut up and beat down all that is contrary to his heavenly divine Life in the heart of every

faithful

faithful Man and Woman, that is come to yeild their Obedience according to that knowledge which they have received of God in Christ, *whom to know is Life Eternal*, in which Life they have the true saving knowledge of God, the *Father, the Son, and the holy Ghost*, which is *One God*, and *One Lord Lord Jesus Christ, is One holy Spirit*, God in all, and through all, and over all, the *Alpha* and *Omega*, the *beginning and the end, the first and the last, blessed are they that do his Commandments, that they may have right to the Tree of Life*, Rev. 22. 13, 14. which (as aforesaid) is that which the Lord by the assisting Power of his Spirit hath made known to me concerning his *Word of Life* and *Light*, by which the holy men of God were assisted in giving forth a Declaration of his holy Truth, which they received by his holy Spirit, which is the living Word of all Truth, and will remain the same when the Letter of the Scripture shall end and be no more; *for the Word of the Lord shall endure forever.* And what is left recorded in the written Word of God, is for this end, that People may learn in the Light of the Lord, to perform that which by the Gift of his Spirit of divine Light & Grace he requires of them to do, the Declaration of which is recorded in the holy Scriptures of Truth, which are *profitable for Doctrine, &c.* 2 *Tim.* 3.16 which no man can learn but as he remains faithful to the gift of God, which he hath received for that end, that by so doing he may come to grow more and more in Grace, to the Honour of God, and everlasting Wellfare of his immortal Soul, which will never witness Salvation, but by *true Faith in Christ Jesus, the most sure Word of Prophecy, whereunto they will do well to take heed, as unto a Light that shineth in a dark place, until the day dawn, and the Day star arise in their hearts*, without which there is no Salvation.

Concerning

CHAP. VI.

Concerning Faith, Hope and Obedience, which by the Power of God, through Jesus Christ, worketh Salvation to the Souls of them that truly believe in the gift of his Grace. Also something concerning Silence.

JEsus Christ in all things became obedient to the Will of God the Father, for the Redemption of all Mankind, that whosoever believeth in him, should not perish, but should receive Life Everlasting, which is the Promise of God by Jesus Christ, unto all the faithful, willing and obedient, that is, in all things for the Salvation of their Souls, by Faith in Jesus Christ; for Man, by Obedience to the Gift of God, which is a measure of divine Light by Jesus Christ, by whom the Soul comes to be reconciled unto God; for the Lord in this Day requires no less than perfect Obedience of all Men; for as all men have received of his Gift of his Spirit of divine Light by Jesus Christ, so he will not have any left without Excuse in the Day of his *Coming to take Vengeance on all the Ungodly, which call not upon the Name of the Lord*; for Christ is made manifest according to the Commandment of the Everlasting God, *made known to all Nations for the Obedience of their Faith*, *Rom* 16.6. and for that end did the Apostle write, *that he might know the proof of them, whether they were obedient in all things*; 2 Cor. 2 9. for this is the Day of Gods Visitation, wherein if ye will hear his Voice, harden not your hearts against the Light of his Spirit of Grace; *for unto whom ye yeild your Minds Servants to obey, his Servants*

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you are, to whom you obey; whether of Sin unto Death, or Obedience unto Righteousness, Rom. 6. 16. Now the Gift of Gods divine Light by Jesus Christ, makes manifest to all men, all the thoughts of his Heart and intents of his Mind; *for the Righteousness of Faith speaketh on this wise, Say not in thy heart who shall ascend into Heaven, that is, to bring Christ down from above? or who shall descend into the deep, that is, to bring up Christ again from the Dead? but what saith it? the VVord is nigh thee, even in thy Mouth & in thy Heart, that is the VVord of Faith*, Rom. 10. 6, 7, 8. By which it is evident, that where men perish, it is not altogether for want of Knowledge, but for want of Obedience to the Gift of God, which he hath placed in the hearts of all the Sons and Daughters of Men, which by obedience would give them *Power* over their lustful Desires, which by Nature lodgeth in the hearts of sinful Men and Women, whose Minds, for want of Obedience are drawn by the Enemy's *Power*, to joyn with the Temptations of the Devil, but if they yeilded Obedience to the gift of Gods Spirit, they would witness strength to with-stand the Enemy, and cause him to flee; *for the Weapon of every true Believers VVar-fare, are not carnal, but spiritual, and mighty, through God, to the pulling down strong Holds, casting down every high thing that exalteth its self against the Knowledge of God, and bringeth into Captivity every Thought, to the Obedience of Christ, having in readiness to revenge all Disobedience, when their Obedience is fullfilled*, 2 Cor. 10. 4, 5, 6. And in this do the faithful come to witness the inward Affections of Christ more & more abundant toward them, whilst he remembereth their Obedience, how with fear and trembling they receive him, 2 *Cor.* 7. 15 Which things are plain, and by Obedience easie to be understood, that they who come to receive the benefit of Christ, by the

Power

Power of Gods Spirit, in and through him, it is by true Faith in Obedience to his Word, at which they fear and tremble, *it being sharper than any two-edged Sword, dividing between the Precious and the Vile*; which is an Engagement between the Power of God and the Power of the Souls Enemy, who hath seated himself in the Temple of God, as if he were God; which Enemy is the strong Man that hath taken Possession in the hearts of the Sons & Daughters of Men, (whose Minds are alienated from God, by reason of Sin and Transgression) who keepeth the House, until a stronger than the Devil doth dispossess him of his Power, unto which Povver through the Lust of Peoples unregenerated Hearts, they are most inclined to serve, vvhich hath been and yet is the state of many Thousands of Men and Women, vvho are deceived by the Devil, vvhich is for vvant of Obedience to the gift of Gods Povver, vvhich by true Faith and Obedience, vvould dispossess the Devil of his Povver, and bring the invvard Man into the true saving Knowledge of his sanctified Work of Grace in their own Hearts, vvhich things they are ignorant of, who remain in a blind zeal for God, but not according to the true saving Knowledge of him in Jesus Christ, *Rom* 10. 2. by which their Faith remains in a dead Hope that shall perish; for true Faith works the whole invvard Man of Heart, Mind, Soul and Spirit into the true Love of God, and Hope of Salvation by the Lord Jesus Christ, whose Spirit gives Evidence of an assurance in those things that by true Faith are hoped for; so *that Faith is the substance of things hoped for, and the Evidence of things not seen*, Heb. 11. 1, 2. for by Faith the holy Men of God obtained a good Report; for we see and understand, through Faith in God, *that the Worlds were framed by Christ, the Word of God*; *so that things that were*

seen

seen were not made of things which do appear, Heb. 1. 3. By which it is manifest, that Christ is the Word by whom all things were made long before the Scriptures were given forth; *for the Law came by Moses, but Grace and Truth came by Jesus Christ*, in whom remaineth the Hope of his People for the Salvation of their Souls; and from this Word (Christ) the Servant of God received Grace & Apostleship, *for their Obedience to the Faith, among all the Nations for his Name*, Rom. 1. 5. and as many as received this Word, in obedience to the Faith, being grafted in him, in whom there is not any thing availeth the Soul of Man, but *by that Faith which worketh by the Love of God*, Gal. 5 6. Now seeing that true Faith worketh by the Love of God, in and through Christ, what Faith is that in them which leads to destroy the Lives and Estates of People, for their Obedience to God, who worketh by Love in the hearts of his People, for this end, that they might believe in the Word of Faith, which sanctifies the Soul of every true Believer, that by Faith in Jesus Christ, through Grace, they are saved; for true Faith works by Love, through Obedience to the Word of Faith, which is *Christ in his People, the Hope of their Glory*, by whom his People are begot into a lively Hope, that maketh not ashamed? but that Faith which leads People to believe that they do good service for God, by destroying the Lives and Estate of their peaceable Neighbours, for their different Judgment concerning spiritual things, is it not the Faith of Devils, and Hope of Hypocrites, whose Obedience is to the Prince of Darkness, the Enemy of Mans Happiness, and all such are in a dangerous state? for God worketh by love, and *Christ came not to destroy mens Lives, but to save them*; and such men being many, that pretend to work of God, whose Truth is contrary to their Doctrine, Principle and

 Practice,

Practice, as doth at large appe r by their preaching and writing such things (as in *Deut.* 13. *Numb.* 25. also in *Ezra*, and divers other places in the Law which were only to continue the Lords time of fullfilling the Righteousness thereof, whose Righteousness in this Gospel Day will not be received by the many Teachers in this Age, who preach and teach to advance their own profit in way of their Trade; for in the time of the Law the false Worshipper, with all his Substance, was held accursed before the Lord, and for that end both were to be destroyed; and therefore in this Age, the Anti-christian Teachers do account, that such who are not of their Faith, and as one with them in Doctrine, Principle and Practice, that they, as false Worshippers, are to be destroyed. But Christ is come, by whose coming the Righteousness of the Law is fullfilled, in that he came *not to destroy mans Lives, but to save and make alive*, by calling Sinners to Repentance, and to return, by Faith in Obedience, to serve him the living God with uprightness of Heart, Mind and Spirit, *doing unto all Men, even as they themselves would be done unto, which is the Law and Prophets*; out of which state men are not in the true Faith, but are ignorant of Gods Righteousness, which is in the New Covenant of Life, Light and Grace, which came by Jesus Christ, contrary to whose Righteousness they establish their own Righteousness, and *not submit themselves to the Righteousness which is of God*, Rom. 10. 13. wherefore their Faith remains dead, and their *Hope vain*; for Faith is the gift of Gods Word, which is Christ the true and living Priest, who by the gift of his Spirit of divine Life & Light, preaches Light, Life and Grace, by which the Souls of the faithful are saved; and of this nature cometh Faith, *by hearing the Word of God*, Rom. 10.17. which doth manifest,

that Faith comes not by that Word which is not from the Spirit of God in such faithless men, who for lucre of Gain, make use of other mens lines made ready to their hands, that is, of such who bargain with People to preach unto them for their Money, who if they perceive a greater benefit to prefer it in another place, they account it sufficient Encouragement to leave the lesser, and to hold the greater; but such their Doctrine Principle and Practice is inconsistent with Gods holy Truth, which doth live in the hearts of them that are faithful unto what of God by Jesus Christ, is made manifest unto them; for unto them doth the Promises of God belong, by whose Spirit of Grace is his Righteousness revealed from Faith to Faith, as it is written, *The Just shall live by Faith*, Rom. 1. 17 Then what doth it profit any man to say, *that he hath Faith*, when that by works of Righteousness he doth not manifest the same; *for Faith without Works is dead, even as the Body is dead without the Spirit; such may believe that there is one God, they do well, the Devils also believe the same, and fear and tremble*; but they fear and tremble because of Gods Wrath in Judgment, even so it is with the Rebellious, who by their vain Life of Disobedience fall short of *true Faith*, they also fear and tremble, but not in love to God, but *for fear of Torment to come*; *such are they whose Faith is without Works, whose Faith is as dead as the Body is dead without the Spirit*. James 2. 17, 18, 19 20. Then seeing, that without that Faith which is by the gift of Gods Grace, that sanctifies every true Believers Work of Obedience, *by which it is imputed to him for Righteousness, without which it is impossible to please God*, who will hold all men guilty of Disobedience that remain in sin; for sin makes a continual Seperation between God and the Soul, whereby they that continue in a state of sinning

 against

against the gift of Gods Grace, they by so doing, fall short in the true Hope of Salvation; for by true Faith in Obedience to the gift of Gods Spirit, the Mind is wrought into a still frame of Spirit, being made able, through the Power of Gods Gift to wait for the *Hope of Righteousness by Faith*, *Gal.* 5. 5. *By* which it is manifest, that waiting in Silence of Mind, the inward Affections come to be drawn from having any desire in that part, which through the Temptation of the Souls Enemy is natural to lust after evil; for the *Body is the Temple of the holy Ghost*, and all thoughts and intents of the heart and mind, that appear contrary to the moving of his own Spirit, they are *Thieves* and *Robbers*, that proceed from the Soul's Enemy, which strive to prevent and hinder the prosperity of Gods Gift of divine Light, which is of the Seed of the Kingdom of God, which Seed in measure hath been sown in all sorts of ground, which is the heart in all men, *Mat.* 13. 3, 4, 5. 6, 7. 8 for the Temple of God is the Body of Man, in which Christ is to rule, for the Salvation of all them that by Faith in obedience to the gift of his Grace, Life and Light, receive him, *Know ye not, that ye are the Temples of God, and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him will God destroy, for the Temple of God is holy, which Temple ye are*, 1 Cor. 3. 16. 17. It is a worthy subject for every Man and Woman to consider well with themselves, by making a diligent search with the Light of the Lord in their own hearts, how it stands between God and their Souls, which must either live forever, or eternally perish with the Devil; and all they that by obedience to him in this Life, have sinned out the Day of Gods Grace, and of his rich Mercies by Christ Jesus, which hath been tendered unto them, for the Salvation of their Immortal Souls. So

that

to all with whom the Spirit of God doth strive, that they may bend in the strength of their Minds to wait upon him in a retired state out of all their own Runnings from Hill to Mountain, in which state they are out of that Silence which the Lord hath commanded, *That the whole Earth, which is all flesh, should keep silence before him*, Hab. 2 20. And again, the Spirit of the Lord, by the Mouth of his holy Prophet, saith *The Lord who is raised out of his holy Habitation, commandeth all flesh to keep Silence before him*, Zech. 2. 13. By which it appears to all that hear, see and understand, That Silence is that which God hath commanded to all Men and Mankind, who are to wait upon him in the Silence of Mind, that they may see and perceive, hear and understand the Lords Will and Mind in those things which belong to the *Peace* and Well-fare of their Immortal Souls, in which state of true faithful Obedience, the inward Man of Heart Mind & Spirit, will be made capable of receiving that benefit which the Lord will improve by his faithful Instruments, and that not only for the benefit of his own good, but for the benefit and good of others, that so the Name of the holy One may be honoured thereby. *The Lord in his rich Mercy is good unto all them that wait for him in Silence*, Lam. 3. 25, 28. And in this state did *David* wait on God, *from whom cometh the Salvation of the faithful, who truly wait in Silence on the Lord*, Psal. 37. 7. 62. 1. Now seeing the Salvation of Peoples Souls cannot be without Obedience to the Faith of God in Christ, of whose Spirit all men, in measure, have received, which is the Gift of God by the Son of his Love, the Lord Jesus Christ, who was obedient to the Fathers Will in all things, for the Redemption of mens Souls, which without true Faith and Obedience, according to the *Requiring* of his good Spirit

of Grace, there is no Salvation by him; then, if no Salvation by him, to them that remain in Disobedience to the gift of Grace, they are to perish for evermore; for as in the outward, among the Disobedient and Rebellious, which pretend themselves Subjects to some Earthly King, he knowing them so to be, will not protect them with that care and safety from the danger of an outward Enemy, as he will protect them whom he well knows, that they are faithful Subjects, which in true obedience serve him; such Subjects will remain in silence to hear what their King doth relate, as tending to the preservation of their outward Man; then how much more, suppose ye, will the great King of Kings, and Lord of Lords, keep and preserve them that observe his Commands, to remain in silence before him, the Lord of Life, to hear what he will speak by the Voice of his Spirit, for the preservation of their Souls, which keep silence before him; *Unto me Men gave ear, and waited, and kept Silence at my Counsel*, Job 29. 30 Now they that are not in the Faith of these things, they are in a Faith of their own Righteousness, seeking the Lord where he is not to be found, crying, *Lo here*, and *Lo there*, in this and the other Form, wandering in their Minds from place to place, from one high Hill to the other barren Mountain, which bringeth forth barren Fruit by *Hebrew Greek* and *Latine*, of which are few that are not in *Paul's* first state, in which all his unsanctified Learning would not give him the true saving Knowledge of God by Jesus Christ; for in that unregenerated state, Mans Will and Time is not accepted with God, but Gods Will is to be Mans Time, in that which Man offers unto the Lord, otherwise, *Who required these things at your hands? depart from me, ye that work Iniquity, against me and my People, for I know you not*; and *forasmuch*

as you have not received them, you have also denyed me; therefore the Lord will utterly destroy the Wicked, by bringing their Works to nought; but he will preserve the Righteous, which shall shine as Stars in the Firmament of Heaven, as it is written, *How beautiful are the feet of them that bring glad Tidings of good Things*, Rom. 10. 14, 15. Now where are the good things that the Hireling Teachers bring? as to spiritual, I could never find any thing by or from them, that did proceed from the divine Nature of God, by his Son, the Lord Jesus Christ, but as to other Mens Lines made ready to their hands, that for Money men may buy once or twice a week, of which things I shall only touch in this Chapter, leaving the substance for another place, where, through the assisting strength of Gods Power, I shall prove, to the satisfaction of them whose Minds are in faithfulness before the Lord, who cannot but see, hear and understand, that forced Maintenance for Preaching, is not according to the Rule of God, nor practised by any of his holy Prophets in days past, neither is the manner and method in Preaching, nor their Order in that they call their Church-Government or Gospel Order in their Church, with divers others of their Principles and Practices, which they account belongs to their Calling, are so inconsistent with Gods holy Truth, as is sufficiently manifested by his own Spirit, and by his holy Prophets and Apostles left on holy Record, as doth appear by the Declaration of the holy Scriptures, and the Spirit of God by which they were given forth; and my Charity is to write and speak of them that which I am fully perswaded is the Truth of God in my heart, That they either hold the Truth of God in Unrighteousness, or that they are ignorant of his saving Knowledge by the Son of his Love, the Lord

Jesus

Jesus Christ, that is, they know little or nothing as they ought to do, of Gods saving Power, and spiritual appearance of Christ in their own hearts, but are blind Leaders of the blind, till (without true Repentance and Reformation) they shall fall together, which according to Christs own words, all they that continue in a state of unfaithfulness, in Disobedience to the gift of his Word, of his good Spirit of Grace, which is given by measure to heal and make alive, they shall fade and wither away as fruitless Branches, which when their day is over, they shall be cut off and cast into the Fire, *where the Worm dyes not, nor the Fire of Gods Wrath goeth out*; for Christ came not in any measure of that nature which hath appeared in the false Teachers of this Age; for he came not to destroy mens Lives and Estates, but his coming was for this end, *To save that which he had made alive, by calling Sinners to Repentance, which by Obedience, through Faith, found Mercy, and entered into that Hope, by which the Righteous have been preserved in all Ages*, Heb. 11. 2, to 40. For *it is the Just that live by Faith*, Hab. 2. 4. and therein is the Righteousness of God revealed from Faith to Faith, as it is written, *The Just shall live by Faith*, Rom. 1. 17. which proves, That the Righteous, by Faith in Christ, are *the Just that live by Faith*, having yeilded their Obedience to the gift of Gods Grace, which gave them the Hope of Christ, through his Death, and rising again to Life, by whose Spirit of Grace, Life and Light, they come to receive an *assurance by Faith, of that blessed Hope in Christ, for the Salvation of their Immortal Souls*; *for through Faith, by Grace are the Righteous saved, for it is the gift of God*, Ephes. 2. 8. and the gift of God is Life Eternal unto them that are not found cloathed with any thing of their own Righteousness, but altogether cloathed with that Righteousness which

which is by Faith in Christ, *which is the Righteousness of God*, *Ephes* 3. 9. which Faith works by love, and is *that Faith which works into the Unity of the one Spirit, and of the Knowledge of the Son of God, unto the measure of the stature of the fullness of Christ*, Ephes. 4. 13. in which state the Righteous become justified by Faith, *and have peace with God through the Lord Jesus Christ*, Rom 5 1. and by him have the faithful access by Faith, *into the Grace wherein they stand, and rejoyce in the Hope of the Glory of God*, and not only so, but they glory in Tribulation also, *knowing that Tribulation works Patience, and Patience works Experience, and Experience works Hope, and Hope maketh not ashamed, because the Love of God is shed abroad in their hearts by the holy Ghost, which is given unto them*, Rom. 5. 1, 2, 3, 4, 5. Which things are by the Spirit of God in his faithful Servants & Messengers of Truth, left upon holy Record, that People may learn to keep low in their Minds, from the love of all Vanity, and things of a perishing nature, that so they may come to give wholly up in their Minds *to retain God in their Thoughts*, by which, through Faith and Obedience, they may not fall short in the Hope of Gods heavenly Riches, which are treasured up in Jesus Christ, for all them that by Faith and Obedience live up to his Spirit of Grace, Life and Light, whereby the faithful have been made partakers of Gods durable Riches which is that Crown of Righteousness laid up in store for all them that by true Faith live in Obedience to the appearance of Christ in their Hearts; such, so living and so dying, shall in no way fall short in the true Hope of Jesus Christ.

Concerning Perfection, and that Warfare which the faithfull are to pass through, before they come to witness free and full Redemption from Sin in this Life, according as will appear by what follows.

GOD is perfect, just and holy in all his Works and gifts towards all the Sons and Daughters of Men; *for every good and perfect gift cometh from the Father of all* Grace, *Life and Light, with whom there is no variableness nor shadow of turning*, Jam. 1. 17. but in *Man, the heart above all things is deceitful and desperately VVicked; who can know it, save the Lord, that made Man in his own Image, after his own Likeness made he him, and gave him Dominion over the things of the Earth*, Jer. 17. . Gen. 1 26. commanding him, that he should not eat of the Tree of Knowledge of good and evil, for in that day wherein he did eat thereof, he should surely dye, *gen.* 2. 17. Which Command, through Disobedience, Man broke, by which he brought the Sons and Daughters of Men into a state of Lust which through the Temptations of the Enemy to his own seed in the Heart, draws the natural Mind to lust after that evil which bringeth sin. and sin bringeth Death over the Soul; *for the Wages of sin is Death but the gift of God is eternal Life*, unto them who do not remain in that first state of Degeneration, sinning against the gift of God; for as the Children of men fell short of the glory of God, through the Fall of the first Man Earthly, so the Children from *Adam*, by Faith and Obedience to the gift of God, shall be saved, through the Death and Resurrection of the Lord of Life, the second *Adam* from Heaven, spiritual, who requires perfect

fect Obedience of all men, to his holy Commands, that their Souls, through Faith in him may be saved; for only they are saved which perfectly believe in him, that he is able and willing to give them Power that are willing to keep his Commands; or which end of Mans Salvation, he hath commanded People to be Perfect, even as God is Perfect, *Mat.* 5. 48 which Command by Jesus Christ, seems too straight for many to receive into their Belief of ever attaining such a state in this Life, that they either distrust in the Power of God by Jesus Christ, or otherwise they are not willing to part with all their sins to gain Christ; for Sin makes a partition Wall between God and mans Soul, that it cannot come to receive the incomes of Gods divine Love by Jesus Christ; for all Sin is of Unrighteousness, and all Unrighteousness is of the Devil, which is the Father of all Sin, whose work of Darkness hath no relation to the Kingdom of Heaven, neither can any enter Gods holy place before they are free from Sin; but he that serves the Lord, and keeps all the Commandments of God, doth witness a perfect state in this Life, *Mat* 19. 20, 21. & 5. 48 and the holy Scripture is full and clear, that such as feared God and wrought Righteousness, were perfect Men; for *Noah*, which walked with God was a *perfect Man*; and God commanded *Abraham* to be *perfect*, *Gen.* 17. 1. Also, *Job was a perfect Man, being upright, and one that feared God, and eschewed evil*, Job 1. 1. & cap. 8: 2, 3. in which Tryal of *Job's* Faith, he said, *That God would not cast away a perfect Man*, Job 8. 20. which manifests, that such have been perfect men in this Life, otherways the Spirit of the Lord would not have suffered an account of the same to have been recorded in the holy Scriptures of Truth. Also, *David* was a man after Gods

own heart (except in the matter of *Uriah*, of which he repented, which could not have been, had not *David* been a perfect Man; for he that is not perfect in the Work of the Lord, to keep his Commands, he is not a Man after the Nature of Christ, who perfectly performed the Work of God, for the Redemption of Men, in whom the work of God is to be perfected by Jesus Christ, who came to redeem from sin, and will redeem the Souls of them that faithfully believe in his redeeming Power, by which they shall be freed from sin in this Life, till sin can find no place to lodge in the hearts of them that are saved; and this hath been the state of *Noah*, *Abraham*, *Job* and *David*, with many others of the Lords Servants, who did not distrust in the Power of the Almighty, but believed in God by which they became Men after Gods own heart; and for any to believe, that *David*, or any other of the Lords Servants, could be Men after Gods own heart, and yet could not be free from all sin, which is the work of the Devil, to me it seems the Anti-christian Faith, which is of the Devils begetting, to perswade People, that God is not willing to give Power to them that truely believe in him, to perform what he requires of his People that is, to keep all his Commandments, according as he hath commanded, that thereby they may fullfill his Command *To be perfect as God is perfect*, and *holy as he is holy*, that is, to be free from sin, which is to be free from consenting to joyn with the Devils Temptations; for Gods Holyness in Perfection extends beyond what Man in this Life can comprehend; but they that dye from sin, to live in Christ, are made free from sin in this Life, otherwise, according to Christs own words, *where he is gone, they can never come.* Then it is sufficient in the Wisdom of God, to be perfect,

just

just and holy, according as the Lord requires, in this Life, and in the Life to come to see him, and to be with him in Glory, and to be, in measure, of his Glory, even like unto him; and as it pleased the holy God, in his own Wisdom, to let the Enemy, by Temptation, to prevail against *David*, and *Peter*, with others of his Servants in dayes past, by which their Testimonies for Gods holy Truth came to bear the more force, by the Power of God, through which, by true Repentance, they came to be renewed to a heavenly Life again; by which Fall they throughly came to see and behold, that there was not any other Power, save the Power of God, that was able to preserve and save from the Power of the Devil; for tho' the Wisdom of God, many times doth suffer the righteous to fall, yet the cause is imputed unto themselves, through the neglect of their Watch against the Temptations of their Souls Enemy; but by Repentance, through Faith in God, they by his Grace come to be restored again, which is sufficient warning, that their Watch should never be neglected more; so that though the Righteous fall, yet by their falling it doth not in the least measure weaken the Truth of God's Cause in the work of *Perfection*; for they which fall rise again, and by Repentance, through Faith in Christ, by him they are restored, as his faithful Servants and Children, to God again: which state of Falling once or twice in the whole time of a Man or Womans Life, some make an occasion or matter for the Devil to work against the Truth of God, as doth evidently appear by them that sin daily in Thought, Word and Deed, against God, *Whose Commandments*, they say, *no Man in this Life, can keep, according to what God requires of them to do*; By which they unjustly charge the Lord, as did that unfaithful

Servant

Servant, which hid his Lords Talent in the Earth, and charged his Lord of being a hard Master, *Mat.* 25. 24. &c. even so is it with them in this day, who do not improve the Gift of God, but live in the daily breach of Gods Commandments, in which state they plead for sin all the dayes of their Life, in which they remain in the Fall, which is as much differing from the Life of the Righteous, as Heaven differs from Hell; for the Righteous live not in the Fall; *for God is their strength and Power, he maketh their wayes perfect, Psal.* 18. 32. by which it is manifest, that if *People* would but give up in their Minds with this godly Resolution, to follow the Dictates and Motions of Gods Gift, which is the Light of his own Spirit by Jesus Christ, and by measure is bestowed on the *Sons* and Daughters of men to profit withal, that they would come to witness Gods *Power* by Jesus Christ, to be sufficient for their preservation against all the Temptations of their Souls Enemy; but while People remain in their *Lo here and Lo there*, running in their Minds from one high Hill to the other Barren Mountain, where the chiefest of their Food is by a Confession from their Shepherds Mouth, *That their best Performances are Sin, and that they draw in Sin as an Ox draweth in Water*; which in so doing, they do well to acknowledge the Truth of their state, which by their continuance therein, it doth further enlarge Gods just Judgments against a People which live in sin against the Lord of Life, whose gift of Grace they ought to improve to the profit of their Lords Talent, which he hath bestowed upon them, for the honour of his own Name, and everlasting wellfare of their Immortal Souls, which must either live by true Faith and Obedience to God, or eternally perish, through their Disobedience to his heavenly

Gift

Gift of the divine Light of his Spirit; for as they live in ſin, they continue Servants unto him whom they obey, and his Children they are whoſe Works they do; and they that plead for a Body of ſin all their dayes, they uphold the Devils Kingdom, in which ſtate they oppreſs the Seed of God, and quench the gift of the Spirit of God, by which they hinder themſelves of the heavenly divine incomes of Gods Love, which refreſhes the Heart and quickens the Spirit of the faithful, by which their Souls, through Faith in Chriſt, are made alive to God, whoſe people preach, pray and ſing in his Time, to the honour of his holy Name, and edification of one another; but *the Prayers of the Wicked are an Abomination to the Lord*; for the Lord doth abhor the Prayers of him that prayeth in his own Time and in his own Will; for the Spirit of Prayer leads the faithful to pray in the Lords own due time, by which the Soul comes to be refreſhed, by the effectual working of Gods ſpiritual Appearance, which doth aſſiſt the inward Man in the holy Work of Prayer unto God, without which aſſiſting Power of Gods ſpiritual Appearance, which doth aſſiſt the inward Man in the holy Work of Prayer unto God, without which aſſiſting Power of Gods ſpiritual Appearance Prayer is of no effect to the Soul of Man, who in their own Time go round in their own Wills, in their preaching, praying and ſinging, even like to a Horſe in the Mill, and a Door on the Hinges, and ſtill remaining where they were; yet ſuch men in the like Confeſſion will in the ſame place of their Worſhip, preſume to call the Quakers Light *a ſtinking Vapour from Hell*.

Now, we know, that with *God there dwelleth no imperfect thing*, but with the Devil dwelleth all Unrighteouſneſs, and with him remaineth all they that live and dye in their ſins;

for

for all them that remain in sin in this Life, [illegible] never free from the Devils Power; which if it were not for the restraining Power of God, the Devil by them that serve him, would soon destroy the whole Heritage of God, which as yet remain the *Body* on this side the Grave; for the Devil sinneth from the beginning, and his Work is to lay waste Gods Heritage, and to destroy all that which is good. *Now for this purpose was the Son of God made manifest, that he might destroy the Works of the Devil*, 1 *Joh.* 3. *For whosoever committeth sin, transgresseth the Law; for sin is the Transgression of Gods holy Law. and ye know he was made manifest to take away our sin, and in him is no sin.* 1 Joh. 3. 5. *Whosoever abideth in him, sinneth not, whosoever sinneth, hath not seen him, neither knoweth him*, 1 Joh. 3. 6. *Let no man deceive you, he this doth Righteousness is righteous*, 1 Joh. 3. 7. *Whosoever is born of God doth not commit sin, for his Seed remaineth in him, and he cannot sin because he is born of God*, 1 Joh. 3. 9. *Now in this the Children of God are manifest, and the Children of the Devil; whosoever doth not Righteousness is not of God, neither he that hateth his Brother*, vers 10. *Now, we know, that whosoever is born of God, sinneth not, but he that is begotten of God, keepeth himself, and that Wicked One toucheth him not*, 1 Joh. 5. 18. And this Declaration of Gods Truth, hath proceeded from the Spirit of God, and is agreeable with Christs own words, *John* 8. 21 *They that dye in their sins, where Christ is gone, they can never come; for as Death leaves, so Judgment finds; and there is no Repentance in the Grave.* And in *John* 17. 23. from Christs own words, *I in them, and they in me, that they may be made perfect in one, and that the World may know that thou hast sent me, and hast loved them, as thou hast loved me.*

By which we may see, that which God hath commanded, ho

he is in no way short in his Power towards the willing and obedient, but unto them, who through Disobedience to the Gift of Gods Spirit, which came by Jesus Christ, they remain in sin, whose Reward will be with that unprofitable Servant which hid his Lords Talent, by which he lost his portion of Gods heavenly Riches, which the faithful are made partakers of in this Life, and in the Life to come; so that where there is any thing of faithfulness wanting to the gift of Gods Spirit of divine Grace, Life and Light, it hinders from a perfect state, even as with him whom Christ brought to the Touch-stone, *If thou wilt be perfect go and sell that which thou hast, and give it to the poor, and thou shalt have Treasure in Heaven,* Mat. 19. 20, 21. By which it is manifest, that men through Obedience to what the Lord requires of them to do, may by him be made perfect, according to his own Command, in this Life, *Mat.* 5. 48. for Christs words are to be believed before the words of all men that have ever taught the Doctrine of Imperfection; for Christs words are very plain, and by the Spirit of God easie to be understood, in his saying, *Be ye therefore Perfect, as your heavenly Father is Perfect*; also, *That the Disciple is not above his Master,* but every one that is perfect shall be as his Master, *Luke* 6. 40. Which also implyes, that some there were that were *perfect*, otherwise it would not have been said, *Every one that is perfect*; and *for this end Christ gave Gifts, for the perfecting of the Saints* Ephes. 4. 12. For the gift of God is for the perfecting of his Saints. for which the Lords Servants prayed, *That they might present every man Perfect in Christ Jesus preaching and warning every man, and teaching every man in all Wisdom, that they might present every man perfect in Christ Jesus,* 1 Col 1. 28.

But unto such who Reply, *That he that saith he hath no sin, deceiveth himself, and the Truth is not in him*, 1 John 1 8, and vers. 10. *If we say, we have not sinned, we make him a Lyar, and the Truth is not in us.* By which it is evident, That all men in their first state have sinned, and that there is something of that Nature, so long as the Warfare against sin remaineth; but at the end of the Warfare against sin, sin in the Warfare is overcome, and no longer remains in the Man of God, which is according to the Spirit of God, as by the Apostles writing concerning that state in which men were in the Warfare, *I write unto you, little Children, because your sins are forgiven you for his Name sake; I write unto you Fathers, because ye have known him that is from the beginning; I write unto you, Young Men, because ye have overcome the Wicked One; I write unto you, little Children, because ye have known the Father; I have written unto you Fathers, because ye have known him that is from the beginning: I have written unto you, Young Men, because ye are strong, and the Word of God abideth in you, and you have Overcome the Wicked One*, 1 John 2. 12, 13, 14. So that in the Warfare, the Churches growth, was in their several states of pressing forward to Perfection; in which state of their Warfare, they came to grow from a Childs state, to the state of a strong man in *Christ Jesus*. So that in their Spiritual Travail against Sin, they still come more and more to the increase of Gods holy Truth by their knowledg of his will and mind, through *Jesus Christ*, by whose Power they received dayly Strength for their Preservation in his holy Truth, by which they come to grow from one degree of Grace unto another, till at length in the Lords due time they become perfect Men in Christ Jesus who is the Author and Finisher of his good Work in the hearts of his People;

People; for when they have overcome the wicked One, they have also overcome sin, and the same is a perfect Man, 1 *John* 2. 13, 14. And this is agreeable with the Apostle *Pauls* writing concerning the same state, which he did experience in his Warfare, including all under sin in the first state; for as Men are found to partake of *Adams* Disobedience, so also are they found Transgressors of Gods holy Command, in which they have sinned, and all that remain in that state, remain in sin, being Servants to sin, which frees them from the Righteousness of Christ, whose faithful Servants war not with carnal Weapons, but with spiritual Weapons, which through him are mighty, to the pulling down of strong Holds and Wickedness in high Places. Now least the Apostle should be exalted above measure, through the abundance of Revelations, *there was given unto him a Thorn in the Flesh, the Messenger of Satan to buffet, least he should be exalted above measure.* And whereas he said, *O wretched Man that I am! who shall deliver me from this Body of Sin and Death,* Rom. 7. 24. All which doth not include him to be a Transgressor of Gods holy Law, as every man that remains in sin is, which cannot in truth and righteousness say, as the holy Apostle did, *I thank God through Jesus Christ our Lord; so then with the Mind I my self serve the Law of God, but with the Flesh the Law of sin,* *vers.* 25. Now by the Law of Sin, the ignorant do conclude, the holy Apostle was not free from sin in this Life, which he clears in *Rom* 8. 1, 2, 3, 4, 5. 6. *There is therefore no Condemnation to them which are in Christ Jesus, who walk not after the Flesh but after the Spirit; for the Law of the Spirit of Life in Christ Jesus hath made me free from the Law of Sin and Death; for what the Law could not do, in that it was weak, through the Flesh, God sending his own Son*

in the Likeness of sinful Flesh, and for sin condemned sin in the flesh, that the Righteousness of the Law might be fulfilled in them who walk not after Flesh, but after the Spirit. For they that be after the Flesh, do mind the things of the flesh, but they that be after the Spirit, the things of the Spirit; for to be carnally minded is Death, but to be spiritually minded is Life and Peace, because the carnal mind is at Enmity against God; for it is not subject to the Law of God, neither indeed can it be; so then they that are in the Flesh cannot please God, Rom. 8. 1, 2, 3, 4, 5, 6, 7, 8. By which it is manifest, that the holy Apostle did not all his days continue in a Body of sin, but in his Warfare was pressing forward *towards the Mark of the Calling of God in Christ Jesus,* Phil. 3. 14. *forgetting those things which are behind, and reaching forth unto those things which are before,* Phil. 3. 13. *That the Man of God might be perfect, thorowly furnished unto all good Works,* 2 Tim. 4. 17. in which state of pressing forward to Perfection, *Patience hath her perfect work, that they might be perfect, wanting nothing,* James 1. 17. Which state the holy Scriptures bear Record, *Paul* in the end of his Warfare did attain, which is a state free from sin in this Life, according as by the Spirit of God he himself testified, *That he had fought a good fight, wherein he had finished his Course, and kept the Faith, for whom there was laid up a Crown of Righteousness, which the Lord, the righteous Judge would give him at the last Day, and not to him only, but to all them that love his appearing,* 2 Tim. 4. 7, 8. And these things were done before his Departure from the Body, as appears by his Epistle to *Titus*, and to *Philemon*, and also to the *Hebrews*; so that the Lords People well know, by the Spirit of God agreeing with the holy Scriptures, as also by their daily progress in the Way of the Lord, all agree-

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ing with the gift of his divine Light and quickening Word of his Spirit, that by true Faith and Obedience thereunto, they shall receive a daily supply of his Power, which will give sufficient strength against the Devil, and all his Temptations; by which he that hath set his hand to the Plow, and doth not look back, shall come to witness a thorow cleansing from sin in this Life, which they that witness not in this Life, shall not witness a cleansing in the Kingdom of Heaven; for no imperfect thing can enter the Kingdom of Heaven, neither is there any Repenting in the Grave, for as Death leaves, so Judgment finds.

Concerning the true Worship of God in Spirit.

EVen at this day, as in days past, among the People of the World there are many Wayes of Worship, but with the People of the Lord, his way of Worship is but one, in which they worship God in the Spirit and in the Truth; for God is a Spirit, and they which are true Worshippers of him, they worship in the Spirit and in the Truth. Then how can any be true Worshippers of God which abide not in his Truth; for Christ is the Way, the Truth and the Life, and they that are not in Christ, are out of his Truth, and so not in the true Worship of God; for as they are not in Christ they are not in the Truth, but out of that spiritual Life in which the true Worship of God remaineth. Now this we know, that all men are in the worship of some one thing or another, all accounting that their Worship is the right and true way of Worship.

Worship. Then seeing that all are Worshippers, How is the true Worshipper known from the false? Even as the Tree is known by its Fruit, so are Worshippers known one from the other; for the good Tree bringeth forth good Fruit, but the evil Tree bringeth forth corrupt Fruit; for men do not expect to gather Grapes of Thornes, nor Figs of Thistles, neither can any man be a true Worshipper of God in Spirit, that doth not bring forth Fruits of the Spirit, which are *Love, Joy, Peace, Long-Suffering, Gentleness, Goodness, Faith, Meekness, Temperance, against such there is no Law*, Gal. 5. 22, 23. for they live in the Spirit and walk in the Spirit with Christ, such are the true Worshippers of God in Spirit and Truth; but such Worshippers that draw in sin as an Ox draweth in Water, their best Performances in Worship, are sin, unto which the Lord hath no regard; for we know that God heareth not sinners, but if any man be a true Worshipper of God, and he doth his will, him he heareth, *John* 9. 31. Now to think that God will accept any mans Work wherein sin remaineth, that man deceiveth himself; for all Works wherein sin remaineth, it is not of the Spirit of God, but of the Devil; for he is a sinner from the beginning, and the Truth abideth not in him; for in the time of the Law, the Peoples Offerings before the Lord were to be perfect, without blemish *Lev.* 22. 21. and their weight and measure were to be perfect before the God of their Salvation, *Deut.* 25. 15. Which did signifie spiritual Obedience to Christ, the Lamb of God, without blemish, spot or wrinkle, who requires in this Gospel Day, under the Light of his Covenant of Grace, Light and Life, unto which not any thing of mans imperfect Gifts and Offerings can find place, to enter into Covenant with the Lord of

Life,

Life for the Salvation of their immortal Souls; for as God hath perfected his work of Grace in Jesus Christ, for the Salvation of Peoples Souls, so must their work be also perfect, by the Power of God, in and through Christ, for the Salvation of them that are saved, in and through him the Lord of Life, of whose Spirit there is a gift given to the Sons and Daughters of men, which is for this end, that through perfect Obedience thereunto, they may work out their Salvation by true Faith in Jesus Christ, who is Author and Finisher of his own Work in the hearts of them that in him believe; for he is given a Light to the *Gentiles*, and a Rule of Life for all to walk by. So here is no occasion of stumbling, as the heart and mind attends its Rule, which Rule directs the heart and mind in to the true and living Way, which leads to the Kingdom of Heaven, where they that worship out of the Spirit and Truth can never come; for though they may not profess to worship a false God, as many do, yet they profess a worship of the true God in a false way, by which their worship is a false Worship, which the Lord will destroy; for contrary to the mind and will of God they have set up a false Worship, teaching for Doctrines the Commandments of Men, *Mat.* 15. 9. *For the hour cometh, and now is, when the true Worshipper shall worship the Father in Spirit and in Truth, for the Father seeketh such to worship him*, *Joh.* 4. 23. By which its manifest, That all words in Declarations, Preaching and Praying, with all whatsoever else that men pretend to the Worship of God, being not lead thereunto by the Power of God, it is *no more before the Lord, than he that cuts off a Dogs Neck, or offereth Swines Blood*, Isa. 66. 3. For the Lord is of more pure Eyes than to behold Iniquity, or to regard Iniquity; for he will

will not have regard to that Worſhip in which Obedience is not yeilded to the gift of his own Spirit of Truth, which calls for Silence in the heart and mind of all ſuch People whoſe Worſhip is not in the Spirit and in Truth; for the fleſhly part muſt be ſubdued, and the natural Thoughts of the heart, and the intents of the natural Mind muſt be ſubdued by the Power of God, unto which Obedience is to be yeilded, that every wandering Thought may be brought into ſubjection by the Power of God, then the Lord will have regard unto the Soul of him that ſo worſhippeth; for ſuch Worſhippers are they of the Circumciſion, which worſhip in the Spirit, and rejoyce in Chriſt Jeſus, having no Confidence in the Fleſh, *Phil* 3 3. Now this is the main *Reaſon* why People do not profit, but in their Worſhip, as themſelves confeſs, go round in their Duties, even like a Horſe in the Mill, and a Door on the Hinges, ſtill remaining where they were, becauſe they offer to God with a falſe weight and meaſure, which is of their own Imperfection, in a belief that they ſhall never be free from Sin in this Life, whereby their Debt is inlarged, and cauſeth them to fall ſhort of a true Hope by Jeſus Chriſt, who will not accept that imperfect Offering, which would not profit in the Time of the Law; for this is the Day of Gods Grace by Jeſus Chriſt, in which if any man will hear, let him not harden his heart, through a falſe Belief, begotten by the denyal, that in this day of ſo large a Diſpenſation of Light by Jeſus Chriſt, that God will receive the imperfectneſs of Mans own Work, which indeed is that which the Lords Soul abhors; for the Devil, and Enemy of Mans Peace, hath ſeated himſelf in the heart and mind of Man, and exalted himſelf above all that is called God, or that is worſhipped, ſo that hears

God

God sitteth in the Temple of God, shewing himself that he is God, *Thes.* 2. 4. and unto him the natural Mind inclineth to serve, by which the Soul remaineth in Sin and Transgression against God, whose Gift of divine Light is vailed from the Understanding, which also becomes Dark, in which state they walk in the light of their own wayes, which leads in the Paths of Death; which fulfills Christs saying, *If the Eye be evil, the whole Body shall be full of Darkness, then how great is that Darkness, Mat.* 6. 23. which Darkness drowns the Understanding of the inward Man, that it cannot come to perceive the Light of the glorious Gospel of Christ Jesus, which is the *Power* of God to *Salvation*, in them that believe in the Light of it, which if it be hid, it is only to the Disobedient, who yeild their Obedience to their hearts Lusts, which lusteth after Sin and Evil, being also desirous to know God, without Obedience to the gift of his Spirit of Grace, in which state the Devil hath the ruling part in the heart, which lusteth after some outward Work, in pretence of worshipping God, only for the outward Name of Christian amongst Men, such Worshippers the Lords Soul doth abhor; for Mans natural Will is Enmity with God, and in that state mans Time in Worship is not that Time which the Lord doth accept; but the Lords Time, in which he doth accept Mans Offering, is, when by the *Power* of his own Spirit, the heart is moved to worship him, the only true God, in the only true way of his Worship, which is, *in the Spirit and Truth.* So all are commanded to keep silence before the Lord, and to hear him for the profit of their own Souls, before they can speak or declare any one thing for the spiritual Edification of another; for he that nameth the Name of the Lord, is first to depart from Iniquity,

and to wait for the Teachings of Gods holy Spirit, which hath commanded *Silence to all Flesh before him*, Hab. 2. 20. Ezek. 2. 13. also Psal. 3. 25, 28. *Let all the Earth keep Silence before the Lord: I patiently waited on the Lord: Truely my Soul waiteth on God, from him cometh my Salvation.* So that God requireth a free and willing Mind, to be free from all Incumberments, and love of visible things, which are below the true Wisdom of God, which unto the wise-learned in the things of this World, is counted foolishness, to see the Lords Children sit together in Silence, waiting on God, to hear the Voice of his inward Call, by the gift of his Spirit of divine Grace, *Life* and Light, in which is the true Worship of God in Spirit and Truth. So here is to be no giving way to any stragling Thought of the Heart, nor Intent of the Mind; for all that is of Self, is (by the Power of God) to be brought into Subjection to his holy Will, which is the true worshipping of God in Spirit and Truth; for all Thoughts and Intents which proceed not from the *Power* of Gods Spirit, they are Thieves and Robbers, which keep lurking, through the Devils Power, to deceive the *Soul* of that benefit, which if they were obedient to the command of the Lord, they might receive; for as the true Worshippers in all Ages have been found in the silent waiting, their strength hath been renewed; for *they that wait upon the Lord shall renew their strength, they shall mount up with Wings, as Eagles, they shall run and not be weary, and they shall walk, and not be faint*, Isa. 40. 31. for they come to witness the *Renewings* of Gods Grace from day to day, and from time to time, which increases their Faith in the hope of Gods heavenly Riches in Jesus Christ, whose Spirit of Grace gives Utterance to preach, pray and sing

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in the Spirit of Holiness, to the praise and honour of God, and to the edification and comfort of one another, which is the true worshipping of God in the Spirit and Truth. And in this Worship have all been in, whose Minds have been turned from Darkness to Light, and from the Power of Satan to the Power of God, through which their Souls were made alive in Jesus Christ, without whose Spirit of Grace, all preaching, praying and singing avails not the Soul in the sight of God; for whatever men practice, as to the worshipping of God, if it do not proceed from the drawings of Life by his own Spirit, in and through the Lord Jesus Christ, it is no more but what is by and from their own Works of Righteousness, which will not justifie in the sight of God, to save from his Wrath to come, in which Day it will be said, *Who required these things of you?* Therefore it is expedient for People which are in their several ways of Worship, to be deeply concerned about these things, and to make a diligent search with the Light of the Lord in their own hearts, which through Obedience they may soon find how it stands between God and their Immortal Souls, which must come to witness the Lords spiritual Appearance in their Worship, which if other ways it is not the true worshipping of God in the Spirit and Truth, but is a false Worship, which differs not from the Worship of them that worship a false God; all which are built without the Spirit of God, stand upon sandy Foundation, which the Lord in his own due time will overthrow; for no Worship shall remain, but that which is in the Spirit and Truth; for that is the true worship of God, and the Father seeks such to worship him; for they are the true Worshippers, and their building remains upon the Rock of Ages and Foundation of many Generations,

on which the holy men of God in dayes past built their Faith in him, who gave them an assurance in the Hope of their Salvation, who in their day were perfect Obedient Children to the gift of Gods divine Light, and quickening Word of his Spirit, which made them able Ministers, not of the Letter, but of the Spirit, by which they were lead and guided in a holy fear to perform the Work of God, according as they were moved thereunto by the Power of his own Spirit, in and through the Lord Jesus Christ, the gift of whose Light, and movings of whose Spirit in his People, is that which is as much derided and evil spoken of among *Professors* in this Day, as his holy Servants of Truth were by that professing *People*, the Rebellious *Jews*, in day s past, vvho had a zeal for God, but not according to true Knowledge, even as it is vvith many vvho profess to vvorship the true God, but vvorship in a false vvay in this Day; but blessed are they vvhose Works are governed by the Spirit of God, in and through Jesus Christ, such are they that vvorship God in the Spirit and Truth; for, as I have said, and that by experience, that God is Worshipped by his ovvn, and not by or from any thing of mans ovvn natural Will, but all are to wait the Lords Time, that his Will in all things may be done to the honour and praise of his own holy Name, and the everlasting comfort of them that continue in the vvell doing, unto them belongs a Revvard, vvhich is that heavenly *Portion* of Gods Riches in Christ Jesus, vvho is the Author and Finisher of his ovvn Work, in them that love him, and keep his Commandments. Concerning vvhich things it is good for *People* to consider, vvhile Time is, before Time be no more; for every Man and Woman have a Soul, which must either live vvith the Lord of Life,

or eternally perish, which will be the state of all them who at the Lords coming shall by him be found to have been Worshippers of false Gods, or that have been false Worshippers of him who is the true and living God; whom all men are commanded to worship in the true and living way, which is in the Spirit and Truth, which is the desire of my Soul, that all may do, that so they may come to witness true *Peace* with God, through the Lord Jesus Christ, who is God of all, and over all, blessed be his holy Name for evermore, for in him is the Riches of God, which belongs to them that worship him in the Spirit and Truth.

CHAP. VIII.

Concerning true Prayer, by which the faithful find Acceptance with God, by Faith in the Son of his Love, the Lord Jesus Christ.

TRue *Prayer* is an Ordinance of God, and a Duty which God requires of Man, to be performed by the Power of his own gift, which came by Jesus Christ, who hath commanded all men to *watch and pray*, in a believing frame of Spirit, which is that that God requires of all men, and all men that are in perfect Obedience to God, they watch and pray by the assisting Power of Gods Spirit, by which they are made able to resist the Devil in the hour of Temptation, but they who are in Unbelief of Gods Power by Jesus Christ, *That they shall never be made free from sin in this Life*, they cannot pray by the Spirit of God,

because of their Unbelief; for all sin is of Unrighteousness, and all Unrighteousness is of the Devil, and the Prayers of them that continue in sin, are an Abomination in the sight of God, for the Eyes of the Lord are more purer than to behold Sin, or regard Iniquity; for the Thoughts of the Wicked are an Abomination to the Lord, but the words of the Poor are pleasant words, *Pro.* 15. 26. By which it is plain, that by Peoples living in Sin, is the cause of their Prayers not being accepted with the Lord, because the *Wayes of the Wicked are an Abomination before him, but he loveth him that followeth after Righteousness*, *Prov.* 15. 9. for sin being loved and entertained, makes a seperation between God and mans Soul, in which state man is incapable of receiving the incomes of Gods divine Love by Jesus Christ, by whose Spirit of Life, the hearts of them which hunger and thirst after Righteousness, come to be enlightened, through which they come to receive his Will in what they should pray for unto him; for Man in his own Will cannot know when or what to pray for, as he ought to do, *for thou, O Lord! hast revealed unto thy Servant, therefore hath thy Servant found in his heart to pray this Prayer unto thee*, 2 Sam. 7. 27. By which it is evident, that true spiritual Prayer proceedeth from the Power of Gods Spirit, by which the Righteous come to enjoy the benefit of that which they pray for; but the Unrighteous pray for the deliverance from sin, which living in a state of Unbelief, that God will never in this Life wholly free them from Sin, which Unbelief stops the current of Life, and hinders the Work of God by Christ, whose Work by Faith in him, is to destroy Sin, and put an end to Transgression, that is in them which belive in the gift of his Grace, by which men are saved; for its the Gift of God,

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which comes by Jesus Christ, and through Faith in him, is Life Everlasting, that is to them, who through Faith have their whole dependance on him, but where men remain in a state of dayly sining against the manifestation of his spirit, which all have received, to profit withall, it keeps them short of Gods Grace by Jesus Christ; for the Prayers of the Wicked are sin, because they remain in sin, which causeth their Prayars to be sin in the sight of God, for the Prayers of the wicked are an Abomination before the Lord, and the Sacrifice of the wicked are an Abomination to him, *but the Prayers of the Upright is his delight*, Psal. 119.7. Prov. 15. 2. so it is the Prayers of the Upright in heart, which the Lord accepts and delights in, for unto them is the promise of God by Christ, who renews the Faith of his People, by the power of his spirit, which begets the inward man into a lively hope of that assurance, which by true Faith the soul receives by true Prayer unto the Lord, through which Prayer by Grace, every Dispensation of Gods gifts come to be sanctified, through the Power of his own spirit; for every Dispensation is from God, and only sanctified to the Righteous, which receive of the Lords free benefits, and rich Mercies of his Love, in the outward Dispensation, which through Prayer and Thanks-giveing, are sanctified to them which live in Uprightness of heart and mind towards God, which the Unrighteous also pretend, but it is with unclean Hearts, for which cause the Lord will not accept their Prayers, for the Lord only dwells with the pure in heart whose minds are wrought into a true and living sence of Gods heavenly riches in Jesus Christ, which is the inheritance of his faithfull People, which pray unto him, by the power of his own spirit which doth continually [illegible] the

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the Prayers of all unrighteous men, who pray in their own time, and in their own wills.

But some may then query, Whether the Unrighteous are not commanded to pray? *Ans.* The hearts of the righteous desire the return of the Wicked, that they may forsake the evil of their way, and serve the Lord in Truth and Righteousness, and that the Wicked are to pray, which will not discharge any part of their Disobedience to God, until they come to forsake their Unrighteons way of sinning against the gift of his Grace, and divine Light of his Spirit, which remains their Condemnation for sin, *Joh.* 3.19, 20, 21. By which it is evident, that the Prayer of a wicked man availeth not before the Lord, that is, while he remaineth in the known Life of Sin, which he prays against, but let the wicked forsake their way, and the Unrighteous *Man his Thoughts, and let him return unto the Lord, and he will have mercy upon him, and unto our God, for he will abundantly pardon,* Isa. 55 7. So that where men live in known sins against God, and in a belief of its being impossible to be free from sin in this Life, the Prayers of such doth not proceed from the Spirit of God, who hath Commanded his People, not to touch, taste *nor handle with any unclean thing, but to follow the* leadings of Gods holy Spirit, as the Apostles have done for Example, and to mark them which walk otherwayes So every man and every woman is to seek God for themselves; for he hath promised to be found of them that seek, him in uprightness of heart; and I do not read that any of the Lords servants in dayes past, were ever lead by the spirit of God, to pray either privatly among People in unbelief of ever attaining that which the Apostles prayed for, which is, that they might present every man perfect in Christ *Jesus*;

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then where in remains the profit of any true Beleivers Prayer in publick, though in his own family, (which through their unbelief in the power of God, that they shall never be free from sin in this Life, by which they are not as yet of the true Houshold of Faith) at times and seasons as the spirit of God moves in the heart of every such master of family, he doth pray, for the return of them, and all other People, which remain in the same state of Unbelief, which until they repent and forsake, their prayers will not be accepted of God.

CHAP. IX.

Concerning the Lords Supper, which People call the Sacrament.

As to the word Sacrament, I find it not contained in the holy Scriptures of Truth, but as to the *Lords Supper*, according to Christs OWN words, *Luke* 22. 19. 20. when he took Bread, and gave Thanks, and broke it, and gave it to his Disciples, saying, This is my Body, which is given you; This do in *Remembrance of me; likewise also, the Cup after Supper, saying, This is the New Testament in my Blood, which is shed for you.* The fore-going words some have Wrested, by which they have gathered in their Comprehension some-what of a Meritorious Work, which they hold most necessary to Salvation; from which grounds, they have set up a Form, each for themselves, according to the Apprehension of the natural Mind, being altogether destitute of experience of the Power of the Blood of Christ, the end of whose Death was not to destroy mens Lives and Estates about his Body and

 Blood;

Blood; for his Coming was to heal the Sick, to bind up the Broken, and to make alive; but where the Nature of Christ is wanting, they are not come to the true saving Knowledge of God, by the Body and Blood of Christ, through whose Death and Resurrection, there is no hope of Salvation to them that by his Blood are not cleansed from all sin in this Life; for where sin remains, it Rules the Heart, and darkens the Understanding, by which the Power of God is not received, which gives the true knowledge of the Nature of the Body and Blood of *Jesus Christ*, which proves their Form dead, and they to remain in a dead Form, having a zeal for God, without his saving Knowledge by *Jesus Christ*, about whose Body and Blood, many thousands of Peoples Lives have been destroyed, which makes manifest, that such are not in the true form of Godliness, for neither Christ nor his Apostles have enjoyned any to particular time or place, but in remembrance of his Death, as is furder manifested by the Apostles saying, 1 *Cor.* 11.24,25,26,27. That Christ took the Cup when he had supped, saying, This *is the New-Testament in my Blood, this do ye, as often as you drink it, in remembrance of me. So that here is no command, either to Particular time or Place, but as often as ye eat of this Bread, and drink of this Cup, ye do shew forth the Lord. Death, till he come;* *which according to that* spiritual Light of Understanding, which God hath given me, my Faith in Christ, is to believe, that the daily Food which every true Believer doth receive, by Prayer and Thanks-giving, that it is to be received in the remembrance of his Death, till he come, as well as when Believers eat together more solemnly, remembring his Death with Prayer and Thanks-giving, whose coming will be, to reward the Wicked and Ungodly, among whom are they that have a

form of Godlineſs, without the true ſaving Knowledge of God, by the Body and Blood of Chriſt, whoſe coming alſo will be to receive the Souls of them whom, he hath promiſed to drink of the Vine, *new in the Kingdome of God*; and as to any command by Chriſt, or example by his holy Apoſtles, I find not, for any hired Teachers, to ſet up a form, for People to eat Bre d, and drink Wine once a month, or more or leſs, even as they and their followers can agree about the ſame; for the Apoſtles were never hired to ſet up any Form without the Power of God, neither without the Power of God, did they ever maintain any Form; for they did continue with one accord breaking Bread from Houſe to Houſe, and did eat their *bread with gladneſs and ſingleneſs o heart*, Acts 2. 46. Which doth and will continue among ſincere Chriſtians and true Beleivers until the laſt coming of Chriſt; which doth manifeſt the blind Zeal, which People have of their own Righteouſneſs, who have not the true form of Godlineſs according to the practice of the holy Apoſtles, for which end I may improve the Prophets ſaying, Wherefore do ye ſpend your Money for that which is not *Bread, and your Labour for that which ſatisfieth not*? Iſa. 55. 2. Which indeed is ſo as doth appear by Peoples Lo here, and Lo there, in their differing Forms, which are deſtitute of the Power of God, who is the Bread of Life, which is tendered by his free Grace, in and through the Son of his Love the Lord Jeſus Chriſt, who ſtandeth at the Door and knocketh, if a ny man will hear *his Voice and open the Door, he will come in to him, and will ſup with him, and he ſhall ſup with the Lord of life*, Rev. 3. 20. which if any refuſe this the Lords Supper, he refuſes his own Salvation by Jeſus Chriſt, the Bread of Life, which if any man eat, and drink of this cup, he

shall neither hunger, nor thirst, but shall live forever.

And as to the outward Dispensations, which the Lord bestoweth upon the Children of men, among whom they that do not render a due acknowledgment by the spirit of Prayer and Thanks-giving for the Lords Mercies in his gifts bestowed upon them, for the Comfort of the Body, it doth but furder add to their Condemnation; for whether ye eat, or whether ye drink, let all be done *to the Honour of God, who hath not called man to live by Bread alone, but by the Power of his Word*, Mat. 4. 4. Luke. 4. 4. for the Power of his Word is in Jesus Christ, the Bread of Life, that a man may eat thereof, and not dye; for all outward Bread and Wine is of a perishing Nature, but the Bread of Life and Wine of the Kingdom endureth forever; for Christ hath said, that he is the Bread of Life, or Living Bread that cometh *down from Heaven, which if any man eat of this Bread, he shall live forever; that Bread that he giveth is his Flesh, which he hath given for the Life of the World*, John. 9. 50, 51. for in this is the Power of God made manifest unto the soul of every true Believer, which have their whole Dependance on God by true Faith in the Son of his Love, the Lord Jesus Christ, who is become the Mediator of the New Covenant, which speaketh better things then that of *Abel*, *Heb.* 12. 24, for Christ is come, and spiritually he lives in his People, whose hearts and minds he hath redeemed out of all dead Forms, by which they witness him to be the Lord of Life, unto whom they yeild the strength of their minds to serve him the living God, with uprightness of Soul, Mind and Spirit, by which their inward Life doth not remain in eating Bread and drinking Wine, which is not of it self material for the Salvation of any mans Soul that so do; for it comes short of Gods Promise by Jesus Christ, and supping with him

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at his Table, which affords Bread without Money, and Wine without Price, which if People had true Faith to believe these things, their dead Form would soon end, for Christ is the Bread of Life, and he that cometh to him shall never hunger, and he that believeth in him shall never thirst, which is large in a general way to all men, which they that refuse, are left out, from having any lot, part or share with the Guests of the Bride Chamber, where the Lamb of God hath his abode; and remains with them, where they by true Faith feed on his spiritual Food, which is that spiritual Bread and spiritual Wine, which is without Money and Price, and giveth Life unto the World of them which by true Faith receive him; *Joh. 6. 32, 33.* in which state of true Faith, every sincere Believer receiveth of his Dispensation, which by Prayer and Thanks-giving is sanctified unto them, so as every true Christian doth worthily in all his eating and drinking, eat and drink in the holy Faith and Fear, remembring the Lords Death, with Prayer *and Thanksgiving* *So is it to be acknowledged, that the primitive Christians did eat and drink together*, solemnly assembled, and were to wait one for another, that they might eat and drink together, when solemnly assembled, remembring the Lords death, with prayer and *Thanks-giving, in token of their being Members together of one Body, whereof Christ is the Head, to signifie their Love, Unity and Fellowship one with another, and the which is worthily practised by sincere and faithfull Christians at this day*, and is to continue to the last coming of Christ, when he shall come without us, to Judge the quick and the dead, as well as his more abundant inward coming in spirit, to them, who have not yet witness'd it, and many as yet are not come into the true Faith of these things, which according to my measure of Faith

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in God by Jesus Christ, do I faithfully believe, by which thorough Faith I do receive of Gods outward Dispensation for the preservation of outward Life, and in measure of his heavenly divine Riches, by Faith in Christ, which unto me is the *Bread* and Water of Life, for the preservation of my soul, and not to me only, but unto all them that by true Faith witness their feeding with the Lord of Life at his his heavenly Table, where all the faithfull of God witness the eating of the Lords Supper.

CHAP. X.

Concerning Baptism, and Sprinkling Infants, which People hold most necessary to Salvation.

SPrinkling of Infants, it being set up without any prescribed command, or Example commanded by Christ, or his holy Apostles, although many Teachers in this Age have wrested the holy Scriptures, thinking thereby to make their own invention to be accounted the Ordinances of God. Now the main Reasons that many teachers have rendered, they have grounded from Christs word, *Mat.* 22. 19. which doth not prove baptizing of Infants to be commanded by Christ, Go ye therefore and teach all Nations baptizing them in the Name of the *Father, and of the Son and of the holy Ghost. Now the command* of Christ was to his Disciples, *that they should go and teach*, which proves that teaching was commanded before baptizing or dipping, as the word may be rendered; by which all may understand that they could not be discipled which were untaught; for this we know, that Infants are uncapable of being taught which

which proves, that they are not capable of being Disciples; And in *Mark* 10. 14, 15, 16. where they bring Christs saying, *Suffer little Children to come unto me, forbid them not, for of such is the Kingdom of Heaven*; which saying is explained in the following Verse, *that whosoever shall not receive the Kingdom of God as a little Child he shall not enter therein*, can never reach by Visible Water, which cleanseth not the inside of these wise *Hebrew*, *Greek* and *Latine learned Builders*, who ground their unsound Foundation of Sprinkling Infants, in the room of Circumcision, which according to the holy Scriptures of Ttuth, one Tipe did never tipe out another, but every Tipe typified the substance, for Circumcision was a Tipe or Figure, and cutting off the fore-skin was a Figure of the Circumcision and cutting off the Fore-skin of the heart. Now baptism with water was a Tipe or Figure, as in *Peter* 3. 21. which tiped out the spiritual Washing or regeneration, which is, baptizing of Infants come in the room of Circumcision; then how do they agree in a parrellel, seeing that the Males were only circumcised, then why are the Famales now baptized, if Baptism come in the room of Circumcision, which as to their form in batpizing, they differ one from the other, even as in other things, which they account to be the Ordinances of Christ, but are found to be the Ordinances of men, set up and maintained by the Power of men, who in their several Forms differ each from the other; for some sprinkle, others dip, and some dip over again; others plunge, others sprinkle with mixt Water, and to my knowledge some have had their Children sprinkled with warm water in cold weather, for which form, some of their Priests have said to me, that they have allowance for their differing Forms under this Dispensation,

that is, to dip or sprinkle, according to the nature of the Climate where they live; but to prove their assertion by Scripture they cannot do, which without scripture *Proof*, they are willing to say something for what they hold, but in what form soever any by their Priests are baptized, there is no effect of their work doth appear, but like *Priest* like People, all pleading for *A Body of Sin, while they remain in this Life*; which doth manifest, that visible Water is of no effect, notwithstanding these hired Builders, bring Christs words to *Nicodemus*, *John* 3. 5. *that except* a man be born again of Water and Spirit, he cannot enter the Kingdom of God. From which words some do infer, that Infant Baptism is of absolute Necessity to Salvation. Now Christ did then speak of that heavenly Water which did regenerate and make new; for through the Power of that Water the Heart came to be made clean, according to the Prophets Saying, *Then will I sprinkle clean Water upon you, and you shall be clean from all your Filthiness*, Ezek. 36. 25. By which it is manifest, that visible Water cleanseth not the inside which is to be cleansed through the washing of Regeneration; *for it is not the washing away of the filth of the Flesh, but the answer of a good Conscience towards God, by the Resurrection of Jesus Christ*, 1 Pet. 3. 21. Now *Johns* Baptism was to decrease, and the Baptism of Christ to increase; for Christ was before *John*, whose Baptism made way for the Baptism of Christ to take place; for this Testimony *John* did bear of himself, *That he should decrease, and that Christ should increase*; for *John*'s baptizing was to Repentance, *but he that cometh after me shall baptize you with the holy Ghost*, *Mat.* 3. 11. Then if *John*'s Water Baptism was to decrease, which was to Repentance, where is the benefit of Water-Baptism in this day, to any who have

repented?

repented? And to them which have not repented, their Life of remaining in a Body of Sin all their days, doth manifest no benefit in Water-Baptism, towards the Salvation of any man that is baptized with visible Water, in what Form soever; for as Water Baptism was a Tipe or Figure, *Pet.* 3. 21. so all Types and Figures made way for the Spirit of Holiness, in which they are all fulfill d, through the Death and Resurrection of Jesus Christ, whose Baptism is that of the holy Ghost, which except *People* receive they can never witness the heart cleansed from dead Works; for *John baptized with Water, but ye shall be baptized with the holy Ghost, having the promise to receive Power,* Acts 1. 52 which doth manifest that People cannot receive full power against sin before they have received the Baptism of Christ, which is that of the holy Ghost and Fire, which burns up and purifies the heart of the inward man, by which the thoughts of his own corrupted desire, are brought into subjection to the Power of God, by Jesus Christ, which cleanseth the inward man of Heart, Mind and Spirit through which he comes to serve the Lord with Uprightness of his whole Desire, in which state he becomes thorough a Witness for Gods holy Truth, [illegible] *there is but one Lord, one Faith, one Baptism,* Ephes. 4. 5. into which Baptism all the Righteous of God are baptized; for so many as were baptized into Christ, were baptized into his Death, therefore they are buried with him by Baptism, into the Glory of the Father, even so we also should walk in Newness of Life, *Rom* 3. 4. Now what People have gathered in their Comprehension concerning the Apostles words, 1 *Cor.* 14. It avails not for their profit, in the least measure of strength, to prove Water Baptism an Ordinance of God in this day; for if so, then

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is Circumcision because the same Apostle in that day both circumcised and baptized, which was for this end, that he might gain some to Christ, and not that it should continue in practise among Believers for time to come. Then how are they true Believers with whom the practise of Water Baptism doth yet remain? for the very same Apostle laid that practise aside in his day, saying, *that least any should say that he baptized in his own Name, he then thanked God, that he had not baptized (as he knew of) any more, save* Crispus *and* Gaius *and the Houshold of* Stephanus; plainly concluding that Christ sent him not to baptize, but to preach the Gospel, 1 *Cor.* 1. 16. 17. Now the Apostles saying, *that he thanked God, that had not baptized any other,* is sufficient proof, that Water Baptism is not that which God doth expect in this day, if other wayes the holy Apostle would never have said, *he thanked God, that he had baptized no other as he knew of*; which is sufficient, that the Almighty God doth neither except nor accept sprinkling or dipping with visible Water in this day; for Jesus Christ hath fulfilled all Tipes and Figures, which were but shadows of better things to come, and are come to them which by true Faith in him, and he in them; by which there is no need to lay the Foundation of things past, for Christ crucified and risen again, as the Mystery of his Death and Resurrection outwardly is inwardly revealed, is the Substance and Foundation of his *Peoples* Faith, which gives them an assurance in the hope of his heavenly Riches, which they that are not dead with Christ from the Rudiments, cannot pertake of, for they are yet living with their affections uncrucified, as to the Rudiments of the World, being yet subject to Ordinances, of divers forms, in their will Worship; which the righteous have overcome, so

that they cannot again be brought into bondage, to touch, taste nor handle those things, wherein their uncrucified Affections once did remain, well knowing they are all to perish with the using after the Commandment of men; which things indeed, have a shew of will Worship and Humility, and neglecting of the Body, not in any honnour to the satisfying of the flesh, *Col.* 2. 20, 21, 22, 23. Now the faithfull of God are risen with Christ, in which state they are seeking those things which are above, where Christ sitteth on the right hand of God; so that their Affections are set on things above, and not on things on the Earth, *Col.* 3. 1, 2. and they are a blessed People, which are come to witness that state, in which they seek the Lord, and his righteousness, which is the right use of means that God hath appointed, for the honour of his holy Name, and the salvation of them, who in the true use of means lay hold on God, thorough faith in the son of his love, the Lord Jesus Christ, by whose Power the Faithful are baptized into the one spirit by the holy Ghost, which is the true Baptism of Christ, by whom they that are not baptized thorough the Water of Regeneration, they yet remain with their Affections uncrucified, in which state the Lord hath no regard to their daily Offerings. And yet, if any, for a furtherance of the Gospel should find freedom in the Will of the Lord to condescend to the weakness of some, to baptize into Water, we should not forbid it; but the bare form and Imitation taken up in the meer Will of men without any inward motion, or call of God, or inward approbation, we utterly disown.

CHAP. XI.

Concerning the true Sabbath, which signifies Rest, to them that abide in Christ, who is the everlasting Sabbath.

MAny are the Talkers of the Sabbath, and of the first days Rest, but few are they that come so far in the Work of God, by Faith in Jesus Christ, as to witness their first days Work in him, who is the true and everlasting Sabbath, in whom the faithful have their resting place, they are them which are come to witness the end of their Labour, which have their rest in Christ, the true Sabbath. Now where People in their differing forms of Will Worship rest from their outward Labour one day in seven, calling that the Sabbath Day, thinking thereby that the Lord of Sabboth will accept their will Worship, with their rest from outward Labour, for his Sabbath, they deceive themselves, and the Lord of Sabbath will reward them according to their own Works, by which they pretend to serve him; for the Lord only looks at them who in in uprightness of heart labour against sin, that by so doing they witness the effect of their Labour, through the Power of God, by Faith in Christ against sin; for they that labour not six days against sin, shall never witness the seventh Day Holy to the Lord of Sabbath, which proves such Talkers of the Sabbath to be no keepers of any Time Holy to the Lord of Sabbath; and as to many such Talkers about the Sabbath Day, on which they are more unholy in their Minds, as to the Lord of Sabbath, than on any other of the six days, in which Peoples

Minds are exercised on things of Bodily concern, which being freed from outward Bodily Labour on the first day, which they call the *Sabbath*, their minds are more in the exercise of those things, which are of no profit to the Soul, neither of so much profit to the Body, as their outward Labour is on the other six days of the Week; which things are manifested by their Fruits, as appears both in words and actions upon the first day, which they pretend a Sabbath to the Lord, in which state they are Sabbath Breakers, and not Sabbath keepers; for all Time is to be kept holy unto the Lord of Sabbath; *which if any observe a Day, let him keep it holy unto the Lord*, and not to judge another mans Liberty in matters of Faith concerning the keeping or not keeping of a Day; for one man may be prepared, as from the Lord, to keep a Fast unto him, when another man may not be called of God to do the same; for every man is to seek God for himself; for the Lord hath promised, *To be found of them that seek unto him with a perfect Heart, and with a willing Mind; for the Lord searcheth all Hearts, and understandeth all the Imaginations of the Thoughts, which if they seek him, he will be found of them; but if they forsake him he will cast them off forever*, 1 *Chron*. 28. 9 1 *Sam*. 16. 7 *Psal*. 7. 8, 9. and 139. 2, 3, 4. *Jer*. 17. 10. Now in what men pretend to God, if in uprightness of heart they do not retain him in all their Thoughts, their Work is of no effect for the profit of their Soul, but further adds towards their Condemnation, which is matter of weight for People to consider, how they spend their precious Time, which God hath given them in this Life, to make their Peace with him, through Faith in obedience to the gift of his Grace, which came by Jesus Christ, the Lord of Life, and Ever-

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lasting Sabbath of his Peoples Rest, which for People to talk of, without a true believing in his outward Sufferings and in the inward Word of his Life, their Souls shall never find rest in the Lord of Sabbath, who was buried, and rose again the third day, which is the first Day of the Week, which in honour to that great Work of Redemption by the Son of God and Lord of Sabbath, is worthily regarded and attended for the Worship of God in the Spirit and in the Truth, having the holy Apostles for Example, to follow them, as they were Followers of Christ and to mark them which walk otherwayes; then sure we are to mark them whose Dress appears more like for Stage-Play than for the true Worship of God on the first Day of the Week; *for where the heart is, there is the Treasures also*; *and out of the heart proceedeth all evil Communications*, which abundantly appears among People, who rather exceed upon the Day of their Worship, than at other times, when their Minds are exercised in things of Bodily Labour, which by their Fruits they are to be judged, that they live void of the true fear of God, or regard to their Immortal Souls, and so are as a *People without God in the World*, who have no true saving Knowledge of God by Jesus Christ; they will talk of God and Christ, and of the Sabbath, without any spiritual sence of his saving Grace by Jesus Christ, the Lord of Sabbath, who is the everlasting Sabbath of his Peoples Rest, *where the Righteous cease from their own Works, as God did from his*, *Heb.* 4. 9, 10.

CHAP. XII.

Concerning Election and Reprobation, agreeing with the Holy Scriptures.

THis is that which many hold, *That God from all Eternity hath unchangeably ordained whatsoever comes to pass*; and *That God hath decreed one part of the Angels, with Men, Women and their Infants, for everlasting Damnation*. Which Doctrine is mostly held by the *Presbyterians*, as by their *Confession of Faith*, cap. 3. which Doctrine I have often considered in the Spirit of Meekness, and according to my measure of Gods holy Truth by Jesus Christ, do I declare as followeth, That to know God by Jesus Christ, is Life eternal, and for that end was the Son of God made manifest, that all might come unto God through Faith in Jesus Christ, and through Grace, by him be saved; for God made Man in his own Image, and gave him a being in the Garden of Paradise, from which state he soon fell, which Fall was through Disobedience, by eating of the forbidden Fruit, which hath brought Darkness over the Children of Men, which are in a state of Bondage to that Seed of the Enemies sowing in their first Parents, which more or less comes by Nature in the Children of Men, in whom that Seed lusteth, which is a doing of that in Obedience to the Temptations of the Souls Enemy, which God hath strictly commanded should [illegible] be done. And for that end, that the Children after *Adam* should know the Will and Mind of their [illegible] in all Ages gave unto the *Sons* and *Daughters* of [illegible] a Gift of

of his own Spirit of divine Light, by which they might see the right way of the Lord, and walk therein, which is according to his holy Promise, as in *Gen.* 3. 15. *And I will put Enmity between thy Seed and her Seed, it shall bruise thy Head, and thou shalt bruise his Heel*; in which two Seeds is chiefly contained *Election* and *Reprobation*; for her Seed should bruise the Head of the Serpent, and break his Power, that is, through perfect Obedience to Christ, the Seed of the Woman, and to his Grace, which is that gift of divine Light that makes manifest all the hidden things of Darkness; so that let the Devil appear in what likeness soever he will, yet as Men and Women stand faithful to the manifestation of Gods gift, the Enemys Power comes to be broken. *So* that the Promise of God in the Seed remains only to the faithful; for *the Promise of God was not to Seeds, as of many, but as of One and to thy Seed, which is Christ*, Gal. 3. 16. for the Covenant that was confirmed before God in Christ, *the Law which was four hundred and thirty Years after, cannot disannul, that it should make the Promise of none effect; for the Law was added because of Transgression, till the Seed should come, to whom the Promise was made; but the Scripture hath concluded all under sin, that the Promise by Faith in Jesus Christ, might be given to them that believe*, Gal. 3. 17, 18, 19, 20. Now all not believing in Christ the true Seed, doth not include, that God ordained them to perish, because the *Promise* of God in the Seed is tendered in Gods own time and way to all the Children of Men, otherwise all that perish would not be left without excuse, concerning which the *Spirit* of God hath left it plain to be understood, that the Seed of the Kingdom hath been sown in all sorts of Ground, and the Reason is rendered by the Spirit of God, why it did not

not bring forth fruit in all sorts of Ground, which is, because Obedience hath not been yeilded to the Command of God; for if God had absolutely decreed mens Damnation, his Decree being unrevokable, there would be no need for men to strive for Salvation for who could resist such an absolute Decree? But blessed be the Name of God, and Father of Jesus Christ, whose faithful People well know, that he is a just God which hath not ordained the Souls of any to perish before they were born, but for their Sins and final Impenitence, through Disobedience to the Gift of his Grace, which is of the Seed of the Kingdom, and hath been sown throughout all Ages, in all sorts of ground of what Nature soever, and hath been the same in this day among all the Children of Men, and if any perish, it is of themselves. *for Light is come into the World, and mans Condemnation is of himself, because he loves Darkness rather than Light*, Joh. 3. 19. the Reason is, because he hates the Light, which reproves his evil Deeds; in which state the Seed is oppressed, and kept as in Bondage, by which it can take no root in the hard rebellious heart and barren sandy ground, where Rocks, Thornes and Thistles grow, and Serpents have their abiding place, which destroy and cause the Life of the Seed to depart, which is the state of disobedient and rebellious men, whose Damnation neither slumbereth nor sleepeth, but is of themselves; by which they cannot charge the just and holy One of ordaining them to perish. By which it is manifest that mans Damnation is of himself, and that is by yeilding his mind to serve in Unrighteousness, which occasions sin that destroys the soul. By which it appears, that they unjustly charge God of decreeing men to perish, which for the begetting of a further belief of unsound Doctrine, they

have wrested the Apostles words, *Rom.* 9. 11, 12, 13 where is is said, *The Children being not yet born, neither having done any good or evil, that the purpose of God, according to Election might stand, not of Works, but of him that calleth, it was said unto her, the elder shall serve the younger, as it is written,* Jacob *have I loved, but* Esau *have I hated.* Also, in another place, where it is said, *That Esau sought the blessing with Tears, but could not obtain it*; All which makes not the least proof that the soul of *Esau* did perish; for they themselves allow, that if the Parents are Believers, their Children are holy: Then finding that the Parents of *Esau* were holy Believers, why should any judge of God to be such a severe Master, as to decree the soul of a Child born of holy Parents, to perish, without having done any evil in its own Body. And as to *Esau's* being hated, the Lord never hated the soul of any man, as to decree its Damnation before he was born, but for its sins and final Impenitency; for hatred is taken in a two-fold sence; for *Jacob* loved *Rachel*, and hated *Leah*: And Christ said, *He that hateth not Father and Mother, Wife and Children, he cannot be my Disciple,* Luke 14. 26. Now if God had hated *Esau* with such Hatred as to decree his soul for Damnation, before he was born, or had done either good or evil, then *Isaac* by Faith would not have blessed *Esau*; for *Isaac* did by Faith bless *Jacob* and *Esau* concerning things to come. And as to Repentance, which *Esau* could not find, it was relating to the first blessing, which he could not recover, being before given to *Jacob* the younger, of whom it is said, *Esau* the elder should serve. Which no more implyes that *Esau* did perish, than *David* the younger Brother, whom God chose before all the rest of his elder Brethren, who were to serve *David* their younger Brother, whom

God

God saw good to place on the outward Throne, in the outward Kingdom of *Israel*, that the outward Government might run in the Line of *David*, in which line of David's stock, the elder did serve the younger; for so did the Wisdom of God order the outward Government of *Israel* in Church and State, in which the elder did serve the younger. And in *Jacob's* Line, the stock of *Esau* served the younger, until the calling of the *Gentiles*, which then did reach the stock of *Esau* and all Nations that should be found to call on his Name, that they may possess the Remnant of *Edom* and all the Heathen which are called by my Name, saith the Lord, *Amos* 9. 12 By which it is manifest, that the Church of God remains scattered among all Nations, among whom they that fear God and work his Righteousness, the same shall be saved, through *Faith* in Christ Jesus; for the gift of Gods Grace by Jesus Christ is large in his love to all Nations, which by his promise in calling the *Gentiles*, it frees the yoke of servitude from the stock of *Esau*'s Posterity, which is no less priviledge than to be made partakers of Gods *Promise* in the Covenant of his Grace by Jesus Christ, which the stock of *Jacob* have refused, for which cause they have lost their Interest, through their Self-Righteousness in the first Covenant of Works; for which cause of refusing the rich Mercy of Gods Grace by Jesus Christ, they are given up in Unbelief concerning the great Work of Redemption by the Son of God, whom they wickedly slew without the City Gates, for which cause the Lord hath given them the Spirit of Slumber, Eyes that they shonld not see, and Ears that they should not hear unto this day. And *David* said, *Let their Table be a Snare, and a Trap, and a stumbling Block, and a Recompence unto them; let their Eyes be darkened that they may not see, and*

bow down their back alway; Then have they stumbled that they should fall? God forbid, but rather through their Fall Salvation is come unto the Gentiles, *for to provoke them to jealousie; for if the fall of them be the Riches of the World, and the diminishing of them the riches of the* Gentiles, *how much more their fulness? For if the casting away of them be the reconciling of the World, what shall the receiving of them be, but Life from the Dead? for if the first Fruit be holy, the Lump is also Holy; and if the Root be Holy, so are the Branches; for if through Unbelief they were broken off,* then it is by true Faith that there is an entrance into the Covenant of Grace, which extends to the stock of *Esau*, *Ishmael*, and all the Nations of the World; for the Lord hath said, *That he will call them his People which were not his People. and her his beloved which was not his beloved*, Rom. 9.25 *Hos*. 2.23. 1 *Pet*. 2. 10. *Hos*. 1. 10.

Therefore let not any be ignorant, to establish their own Righteousness, but submit to that Righteousness which is of God, by Faith in Jesus Christ, who doth not delight himself in the death of any sinner, but had rather all might turn and live. By which it is evident that God hath not decreed the Destruction of any mans soul, before he hath sinned out the day of Gods Visitation, whose spirit shall not always strive with man whose Condemnation is of himself, through the unbelief of his own hard heart, and the decree of God respecteth him only as such, which was the state of *Pharaoh*, of whom it is said, *The Lord hardned the heart of* Pharaoh, *that he might be honoured upon* Pharaoh, *and upon all his host*; So not only *Pharaoh*, but his People also had rebelled against the Word of the Lord by his Servants and Messengers of his Truth, for which cause the Lord gave them up (thorough unbelief) to hardness

of heart, by which it is said, *The Lord hardened Pharaohs heart, for this end, to give honour to his own holy name, thorough the overthrow of so great a King as* Pharaoh *in the Earth then was*, who hardened his own heart, through the unbelief which he had to the Word of the Lord, who permitted the Devil to draw *Pharaoh* from Obedience to the Command of the Lord, thorough which his heart came to be hardened, to the Glory of God and honour of his name; for all the Devils work is by permission, and is to the honour of God in the Condemnation of them, which thorough Disobedience yeild their minds in obedience to the Devils Power, by which their hearts come to be hardened against Gods holy Truth; so that God hardeneth not any mans heart, whose Condemnation is of himself, in that he will not yeild his Obedience to the gift of God, who desires not, that any should perish, *but that all might do his Commandments and live*; for which end all men have ever had the way of good and evil set before them; which proves, that man do not perish thorough a decree of Gods making, before they have done either good or evil, but they shall perish; for tho the Decree or Purpose of God begun not in time, yet it respecteth Man, having had a time and day of Visitation, and living in Sin, until it be expired; for the holy Scriptures are very full, that God is clear of all mens Blood which perish; for he hath tendered Life to all the Children of men; by which, thorough Faith in Obedience to the Gift of his Grace, they may not fall short of the true Hope which is by Jesus Christ, who will not with-hold from any man of his Grace, whom he finds in the well doing; for he that doth well shall be accepted, but he that doth not well, sin lyeth at the door, and unto him shall be his desire, and he shall rule over him; which proves

proves sin is the cause of mans perishing : for the spirit of God saith, *Come, and whosoever will let him come, and take the Water of Life freely, Rev.* 22 7. So that for my part, according to that small measure of Light which God hath given me, Concerning the knowledge of his Truth, as it is in the Son of his Love, the Lord Jesus, thorough Faith in him do I believe, with many thousands of the Lords faithfull People, that God who in his infinite Wisdom knows all things long before the World began, and whatever comes to pass, that it is by his Power of commission or permission; but that he hath unchangeably ordained whatsoever comes to pass, seems to me, a charging of God with all the unrighteous Actions, and wicked Works, that ever unrighteous and wicked men have done, or ever shall do for time to come, and to hold that God from all eternity hath ordained men, women, and their infants for everlasting perdition, without respect to their final impenitency, is that which they can never prove, by or from any things that is left on holy Record by the Spirit of God in the holy Scriptures of Truth; for he that fears God, and works his righteousness through Faith in Christ, the same shall be accepted, as a faithfull Child of God, and true Servant of Jesus Christ, whom the Father hath made manifest by the gift of his divine Light, which through Obedience thereunto, no man need walk in Darkness, but have the Light of Life, which gives the knowledge of God in Jesus Christ, whom to know is Life Everlasting.

CHAP.

CHAP. XIII.

Concerning the Grace of God which bringeth Salvation, through Faith in Christ, to the Souls of them that by him are saved.

THe Law was given by Moses, but Grace and Truth came by Jesus Christ, John 1. vers. 17. Now the Love of God is largely manifested through the gift of his Grace, which came by Jesus Christ, before whom no mans works shall stand, which are not sanctified by Grace, neither can any mans works be sanctified by Grace, further then he comes into Obedience to the gift of Gods Spirit of Grace, which is that gift of divine Light which God hath bestowed to the Children of men, thorough the Death & Resurrection of his Son, the Lord of Life, in whom the fullness of Grace, remaineth, and it is by the Grace of Gods Power, in and thorough him, which sanctifieth the soul of every true Believer in him, by whom their faith is imputed to them for Righteousness, by which they are justified before God in the sight of Jesus Christ, whose Kingdom hath been prepared before the Foundation of the World, for the righteous to enter, for their *works* have been in *obedience* to the gift of Gods Grace; for as there is but one God and one Lord Jesus Christ, and one Spirit, so there is but one saving Grace in the Ground, Seed and Root or Being and Nature, for the Grace of God is one, and manifold, according as we read in the holy Scriptures, *of the manifold Grace of God*, and *manifold Wisdom of God*, even as the Spirit of God is one, but *diversity of Gifts*, and there are *Diversities of Operations, but one God*, [illegible] *diversity of Administrations*,

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but one Lord; and the Scriptures do declare of the Spirit of Fear, and Bondage, and of Adoption; also the Scripture distinguisheth between the Servants and Sons in the House of God; for every son is a servant of God, but every Servant is not a son, born of the Free Woman. And of this mystery *Ishmael* and *Isaac* were Figures; men may be Servants and Sons by the Bond Woman, by obedience to the first Ministration of the Spirit, or Light within, as it teacheth common Duties, Piety, Temperance & Justice, without revealing the Mystery of Christ crucified and raised again, or working the Faith of it. but none are the Sons of God, by the Free Woman, or Children of the New Covenant, but they who have the Mystery of Christ crucified and raised again Outwardly, revealed in them, and have a living Faith in it, by which they witness a conformity to Christ, in his Life, Death and Resurection, and by that Power that raised him from the dead. The sufficiency of Gods Grace within, is not to be understood in opposition, either to the Faith of Christ, as he was outwardly Crucified for us and rose again, and is ascended into Heaven, there making Intercession for us, nor in opposition to the great benefit and help of the holy Scriptures, or sincere preaching of faithfull men or any other help, but in unity with all these; and it ought to be acknowledged, that though God hath not left the *Heathens*, where Christ, is not outwardly Preached, altogether destitute but hath given them a dispensation of Light, that is real and divine, and is of great service to them, who improve it, to prepare and call them to receive the Faith of Christ, when Preached to them, yet faithful *Christians* are under another Dispensation of Light and Grace, as far exceeding that of the meer *Heathens*, however honest or conscientious, as Gold excelleth

excelleth Brass, or the Light of the Sun excelleth that of the Moon, but both proceeding from one God, one Christ, and one spirit, and the sufficiency of Grace that any man doth receive, or that any man hath, is only with respect to the present time and state, but not for all times to come; for the best of Saints are to depend, and Pray to God, to receive more and more Grace from him, who is the God of all Grace, and Father of Mercies, and Father of Lights, which lighteth his Sons and Daughters, by the gift of his Grace, and good Spirit of Life, which giveth unto them the Light of Life, to walk in the straight and even way, which he hath layd out by the Son of his Love, the Lord Jesus Christ, who is one with God the Father in all his holy Works of Grace, Life and Light, by which he is Working among the Sons and Daughters of men, among whom is also the spirit of Iniquity working in and thorough the many Teachers which would make the Grace of God to be many and differing in kind of being and nature, when it is evident, that though there be diversities of gifts, yet they all proceed from the one Spirit of the one God and one Lord Jesus Christ, whose Grace is but one, which restrains and saves from sin; for he is the only begotten of the Father full of Grace and Truth, *and of his fulness every true Believer in him receives Grace for Grace*, *John* 1. 14, 16. and by his Grace they received Apostleship, for Obedience to the Faith among all Nations for his Name, *Rom.* 1. 5. that in Ages to come they might shew forth the exceeding *Riches* of his Grace in his kindness towards them, through Jesus Christ, *Ephes.* 2. 7. and this is the Grace which is of God, and is sufficient for the Salvation of them that truly believe, 2 *Cor.* 12. 9. So that it is not an outward bare Profession of what God hath wrought by Jesus Christ

for the Salvation of others, but that every man and woman live their Life, in true Obedience to the gift of Gods Grace, that by Faith in Christ they may witness the same Life, through faith, by which men are saved; *for the Grace of God bringeth Salvation* only to them that believe in the the gift of his Grace (without which no man can be saved) for it is by Grace that men are saved, and not of any thing by or of themselves, *but by Grace, through Faith in Jesus Christ*, *Ephes.* 2 8. Then seeing it is by Grace that men are saved, and not of themselves, let every man and woman turn in the strength of the Mind to the teaching of Gods gift of Grace, which teacheth to deny *all Ungodliness, and to live a righteous, sober and godly Life in this present World*, that nothing may appear but what is good, to the use of edifying, *that it may minister Grace to the Hearers*, *Eph.* 4. 29. for where there is Obedience to the gift of Gods Grace, the more of Christ *dwelleth richly in all Wisdom, teaching and admonishing one another in Psalms and Hymns and spiritual Songs, singing with Grace in their Hearts*, Col. 3. 16, 17. which is contrary to the practice of many thousands, who profess much in the outward of God and Christ in this day, whereby they gain of one another the outward Name of *Christians*, but inwardly in the *Anti-christian* Practice, as their outward fruits manifest; for where Faith is without Works, it is a dead Faith, and in such Grace works no effect towards their peace with God in Christ, by whom the Righteous are reconciled to God through Faith, by Grace in him, who requires perfect Obedience to the gift of his Grace, which teaches his People to pray, preach and sing with Grace in their hearts, to the praise and honour of his holy Name, and edification of one another, which they that yeild not their Obedience to the Spirit of Grace, cannot do, for which

cause

cause of their unclean Fruits, their Condemnation doth follow, in which state they witness no true peace through Faith, by Grace, in Jesus Christ, whose Sons and Daughters, begotten through Grace in Him, they continue in the Way of the Lords own laying out, having their words seasoned as with Salt, and Grace abounding in their hearts, through which, by grace, they become able Witnesses for the Lord of Life, that by him, through grace, they are made able to perform his Will, in what of them he requires by his good Spirit of Grace, *Col.* 3. 17 in which state the Love of God by Jesus Christ, is his Peoples everlasting Consolation and good Hope, through Grace, 2 *Thes.* 2. 16 *Not by Works of Righteousness which they have done, but according to his Grace, by the washing of Regeneration, and the renewing of the holy Ghost*, Tit. 3. 5 Which is sufficient encouragement to *come with boldness unto the Throne of his Grace, by which they obtain Mercy, and find Grace to help in time of need*, Heb. 4. 16. *For the Grace of God hath appeared unto all men, teaching them that they should deny Ungodliness and Worldly Lust, and to live soberly, righteously and godly in this present World*, Tit. 2. 11, 12. *By* which we see and know, that all men have received of his Grace, sufficient for the present time and state; for as the Grace of God, which bringeth Salvation, hath in measure appeared unto all men, so all men that have neglected the day of Gods Visitation, they shall be left without any excuse in that Day of the Lords calling all to an Account for the Deeds done in the Body, when it shall go well with the Righteous, but sorrow and trouble will reach the Wicked on every side; *for the Lord will not hold them guiltless which take his Name in vain.* Then will the Wicked, which have derided at the movings of Gods good Spirit of Grace in his People, come to know

a Day of Trouble, when the Lord shall laugh at their Distress, for unto them Damnation slumbereth not sleepeth not, but will overtake all the Ungodly as a Thief in the Night of their Darkness, but it shall go well with the Righteous, which ask in Faith, without doubting, unto them is Salvation through Grace by Jesus Christ, who came to save his People from their sins, for which end he was made a little lower than the Angels, for the suffering of Death, and crowned with Glory and Honour, *that he might by the Grace of God taste Death for every man*, Heb. 2. 9. *that whosoever believeth in him should not perish, but have Life eternal*; for the Promise of God is sufficient to them that believe in the gift of his Grace, which gives the knowledge of his Will and Mind, by Faith, through Grace, in Jesus Christ, by whom the Souls of them that believe in him, are justified in the sight of God; *for he that sanctifies and they who are sanctified are all of one, for which cause he is not ashamed to call them Brethren*, Heb. 2 11. *for by the Grace of God are they of him, who unto them of God is made Wisdom, Righteousness, Sanctification and Redemption*, 1 Cor. 1. 30. by which People may see, that the main cause why People perish, is through Disobedience to the gift of Gods Grace, which by Jesus Christ they have received, and it bringeth the Tenders of Salvation to every man in some measure or degree which as improved, leads unto perfect Salvation, through Faith in Christ Jesus, which they that refuse do unjustly charge God, *that is is for want of Grace, by which they perish*, when that it is not for want of Grace tendered unto them, but for want of their Obedience to the gift of Gods Grace, which is sufficient for the Salvation of them that are faithful thereunto, so as the Righteous, through Faith and Obedience grow from grace to grace, until they become

become perfect in Christ Jesus; so the Unrighteous, through unfaithfulness, by Disobedience, sin away the Grace of God more and more, until the Day of Gods Grace with them be over, and his Spirit with them hath left striving; which all ought to consider, while they have time to Repent, for there is no repenting in the grave.

CHAP. XIV.

Concerning the Resurrection.

MAny are the People that are concerned to know *how the dead are raised, and with what Bodies they appear, or in what Bodies they do come forth?* Then seeing their minds are so concerned, to know with what Bodies they shall appear, doth manifest that they are not come to the knowledge of Gods saving Power, through the Death and Resurrectiou of Jesus Christ, which to know gives an assurance of Salvation, in which state men may know h w the dead are raised, and with what Bodies they shall appear; for it is certain that there shall be a Resurrection of the dead, both of the Just and Unjust; for all shall appear before the Lord, the righteous Judge of Heaven and Earth, before whom the heavenly spirited, and the earthly spirited shall appear, to give an account of all their Deeds done in the Body of this Life, which then will be time sufficient for the unrighteous to know with what Bodies they shall appear, in the mean time the Apostles words are very suitable unto all such whose state of Disobedience is far from the saving knowledge of God, by the Death and Resurrection of Jesus Christ, and though not

not simply fools, yet through their Disobedience and Unbelief, they may, as the Apostles did, be directed to the husband-man, to learn the manner of the Resurrection, *Thou fool, that which thou sowest, is not quickened except it dye; and that which thou sowest, thou sowest not that Body, that shall be, but bare Grain, it may chance of Wheat, or some other Grain, and withal concludes, that God giveth it a Body as it pleaseth him, and to every Seed his own Body*, 1 Cor. 15. 35, 36, 37, 38. by which the unrighteous may know with what Bodies they shall come forth; *for he that soweth to the Flesh, shall of the Flesh reap Corruption, but he that soweth to the Spirit, shall of the spirit reap Life Everlasting*, Gal, 6. 5. *for the time is at hand, that he that is Unjust, let him be Unjust still, and he that is filthy, let him be filthy still, and he that is Righteous, let him be Righteous still, and he that is Holy let him be Holy still; for behold the Lord will quickly come, and his Reward will be with him, to give every man according as his works shall be* Rev. 22. 11, 12. which doth manifest that according as men have sown so shall they reap, for every seed shall have his own Body, whether of Works of Faith and Obedience to Salvation, or Works of Unbelief and Disobedience to Damnation. Then seeing these things are plain, as by holy Record, which agrees with the inward Word of Gods Spirit, and the gift of his divine Light, which came by Jesus Christ, and through Faith, in Obedience to him, through whom Salvation comes, which work is most necessary for People to be concerned in; for as the Soul is the most Noble part of Man, so ought every man principally to be concerned about his Soul, and the wellfair thereof, yet because the Body is a part of the Man, and that Christ is the Saviour both of Soul and Body of every sincere Believer

never in him, therefore every Man may and ought to be concerned about the whole Man, both Soul and Body, and the Faith and Hope of the Resurrection of the *Body*; & as the Spirit of God worketh that Faith and Hope in us, it is of great use to sanctifie us, and prepare us for the Resurrection to come; for *Paul* doth not call them Fools simply for enquiring concerning the manner of the Resurrection, but for their Ignorance and Unbelief, that some did not believe the Resurrection, which they that do not believe it, they remain in gross Ignorance and Unbelief, and such are directed to the Husband-man, to learn the manner of the Resurrection, by using the Example of the Corn. And it is a great Error for any to hold, *That the Saints now living in the mortal Body, have attained the Resurrection of the Body, or that they attain it immediately after Death*; for it is most evident from the holy Scriptures, that the Resurrection of the Dead is reserved to the last coming of Christ to judge the quick and the dead, *and the dead in Christ shall rise first*; so where there is the true knowledge of God in Christ, of the Souls well-being, it must necessarily follow, that the spiritual Understanding will be the more capable to know in what state the Body will appear, which shall never enter Gods Kingdom with natural Flesh, Blood and Bones; *for though it be sown a natural Body it is raised a spiritual Body, as it is written, The first* Adam *a living Soul, the last* Adam *was made a quickening Spirit; so that which was first was not spiritual, but natural, and afterwards that which is spiritual.* So then it must be the spiritual minded only that have the true knowledge of these things; for the natural minded man is a fool, as to the true Knowledge of God, because he remains in Disobedience to the gift of his Grace, *but is bewitched that he*

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should not obey the Truth made manifest by Jesus Christ, Gal. 3. 1. through which unfaithfulness the mind of his Understanding is Darkness, as to the things of God, which chiefly concern his Soul ; and such live without God in the World, not knowing that there is a God by his saving Grace, according as by their Works is manifest, which includes them to be one with the fool *which saith in his heart, there is no God*, neither indeed is there any Salvation of God to the rebellious Children of Disobedience, who pretend they know God, but in Works deny him. Therefore it is most necessary for all such to bend in their Minds, and by true Repentance seek the Lord while he is to be found, for he is only found of them that truly seek him in true Humility of Spirit, and not of them that remain in a state of serving the Lust of their corrupted Desires, and yet remain talking about the fashion of the Body, and in what likeness they shall appear, before they witness any thing for the Souls wellfair, as they ought to do; *for Christ is risen, otherwise all preaching is in vain, and Faith also is in vain ; or if the dead rise not, then is not Christ raised, and if Christ be not raised, Faith is in vain, and all men are yet in their sins :* But the Lord hath given a true knowledge of himself to the Righteous, who witness Christ to be raised from the dead, and is become the first Fruits of them that slept, and by true Faith they witness his Resurrection, by what they feel of his heavenly divine Nature, that he is raised from the dead ; *for since by Man came Death, by Man came also the Resurrection of the Dead; for as in* Adam *all dye, even so in Christ shall all be made alive,* 1 Cor. 15. 21, 22. So, as People come to witness a dying state from sin, they shall also witness a living state to God, through whose Spirit of Grace they shall

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partake of his heavenly Riches, through Faith in Jesus Christ; but as to these spiritual things there is no profit by them to any, who come not into Obedience to the gift of Gods Grace, which comes by Jesus Christ, whom no man knoweth but the Father, *neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him*, *Mat.* 11. 27. *Joh.* 6. 44. Then as the Scriptures are left for mens learning, no man can learn to know God aright, without the gift of his Grace, and divine Light of his Spirit by Jesns Christ; *for the Letter killeth, but the Spirit giveth Life*, 2 Cor. 3. 6. for as the Spirit of God is the Ministration of Condemnation to the Disobedient, so also do they read their Condemnation in the Scriptures of Truth; but to the faithful, who live in Obedience to the Spirit of Truth, to them the Spirit of God by Jesus Christ, is the Ministration of Life and Salvation, and through Faith in Christ Jesus, the Scriptures do minister the knowledge of Life; for through Faith in Christ they are able to make wise to Salvation. Then, whatever men may gather in the outward Comprehension from the holy Scriptures, concerning the great Work of God, by the Death and Resurrection of his Son, the Lord of Life, which will not profit them that remain in a state of daily sinning against the gift of his divine Light, which is their Condemnation for evil Deeds, *Joh* 3. 19, 20, 21. in which state they remain dead, as to God, having no benefit by the Resurrection in the Life to come; *or God is not a God of that which is dead, but a God of the Living*, Mat. 22 23 So that God is a od of the living, who have been buried with the first Man in sin, but through the *Resurrection* of the second Man, the Lord from Heaven, have they received the earnest of Life Everlasting, 1 *Cor.* 15. 48, 49, 50.

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having obtained the *Promise* of God, through the Resurrection of Jesus Christ, which the faithful do enjoy, through the benefit of Christ crucified and risen again, which is that which *People* ought to witness, through the inward Word of his teaching, which teaches the true knowledge of God, according as is recorded in the holy scriptures, *That it is sufficient to Salvation to know God, and Jesus Christ our Lord, which was made of the Seed of* David, *according to the Flesh, and declared to be the Son of God with Power, according to the Spirit of Holiness, by the Resurrection of the dead*, Rom. 1. 4. Which the Righteous witness, through Death to the Law of sin, by the Body of Christ, *that they should be married to another, even to him who is raised from the dead, that they should bring forth fruit unto God.* Rom. 7. 4 *for they who have been planted together in the likeness of his Death shall be also in the likeness of his Resurrection*, Rom. 6. 5 So that the chiefest desire of true Believers, is to know the Lord Jesus Christ, *and the Power of his Resurrection, and the fellowship of his Sufferings, being made conformable unto his Death*, *Phil.* 3 10. for they that shall be accounted worthy to obtain the Kingdom of God, and the Resurrection from the Dead, neither marry nor give in Marriage, *neither can they dye any more, for they are equal unto Angels, and are the Children of the Resurrection*, Luke 20. 34. 35 36. but they whose hearts and minds are joyned to the perishing things of this Life, they are not married to Christ, and so have no hope to be the Children of the Resurrection, but only Children of the World; which love gain, delights and pleasures, in which there is no profit for a man to gain, and lose his soul; for he that loveth any thing more than Christ, is not worthy of the rich benefits which the faithful receive through his *Death* & Resurrection. Therefore it concerns

all that they may so live as to dye from sin, and be made alive with Christ, that they may be partakers of his heavenly Riches in the Kingdom of God, where Flesh and Blood cannot inherit, 1 *Cor.* 15. 50.

CHAP. XV.

Concerning the Ministers of Christ, and the Ministers of Antichrist. Also, of Humane Learning, and the Use of it, and how it came in practise among them called the Reformed Churches of this latter Age. And concerning Gospel-Maintenance, and in what manner, and to whom it belongeth.

JEsus Christ, the Son of God, and Everlasting Covenant of Grace, Life and Light, he is Minister of all Truth and Righteousness, which hath appeared for Salvation of men, for which end in dayes past, he chose unto himself Twelve Disciples, which were men that believed in him, and not being brought up in that manner as the many Teachers are in this day, who serve a time in Schools of Learning, by which they gather outward knowledge in *Hebrew*, *Greek* and *Latine Phrases*, also Arts in other things, which the holy men of God did never practise; for the twelve Disciples of Christs chusing, were not fitted after any such manner to preach the Gospel; for they were illiterate, and Trades-men, &c. and lived not by hire for preaching, but laboured with their hands for their outward subsistance, such were they whom the Lord did call to preach the Gospel, which did minister the glad Tidings of Peace and Salvation unto the Nations, among whom the Word of God was divided

aright, and every one their portion, according to their state; for they had not their Wisdom from below, as the many Teachers now have, notwithstanding, the Lords Servants wanted not Wisdom from above, which gave them utterance of words, whereby they were enabled to divide the Word aright, in declaring and demonstrating the Will and Mind of God, at which time some of the learned *Jews* and wise Rabbies opposed them, setting them at naught, others resisted them, notwithstanding they did not desire to be approved in that Wisdom that Man teacheth, which is never able to prepare and fit for the true work and service of the Gospel, as is further manifested by the saying of him who was brought up in great outward Learning at the feet of *Gamaliel*, *Acts* 22. in which state he was not capable, by all his outward Learning to know Christ, whom he persecuted in his Servants and Messengers of his Truth, thinking that he did good service for God, when he was destroying his People, even as hath been in many places, many of the learned *Hebrew*, *Greek* and *Latine* Men have destroyed the Lives and Estates of many People, because they could not conform to their *Anti-Christian* Faith, which the Devil would have had set up in the Disciples of Christ, who came not to destroy mens lives, but to save and make alive; which work is of a contrary Nature to that Wisdom which is from below; for the true Wisdom of God openeth the Understanding in the things of God, which the learned, by all their outward wisdom can never do; for they remain in the Wisdom of Darkness, as to the things of Gods Kingdom, which *Paul* in all his outward Learning was a stranger unto, but by that Wisdom which is from above he came to receive that spiritual sight which gave him the true saving knowledge.

ledge of God by Jesus Christ, whose Minister he became, *being then a Witness unto all men of both what he had seen and heard*, Acts 22. 13, 14, 15. Which doth manifest, that his call to the Work of the Gospel, was of God; which Work he attended, according to the Dispensation which he had received, for the opening of blind Eyes in others, by which they were turned from Darkness to Light, and from the Power of Satan to the Power of God, and received Forgiveness of sins, and an Inheritance among them that are sanctified, *Acts* 26. 18. in which state he did not dare to speak any thing which Christ had not wrought in him; yea, he so strove to preach the Gospel, not where Christ was named, lest that he should build upon another mans Foundation, *Rom* 15. 18, 20. which is as much differing from the call and practice of many called Gospel Ministers in this day, as the East differs from the West, being contrary one against the other, and at that distance by which they can never joyn one to the other, even so contrary are they in their own Wisdom, to the Doctrine, Principle and Practice of the holy Apostles, who were called of God by the Power of his own Spirit, in and through the Lord Jesus Christ, which made them able Ministers, not of the Letter, but of the Spirit, which gave forth the Letter, that kills them that are not in Obedience to the gift of the Spirit, for the Letter kills, but the Spirit makes alive, 2 *Cor*. 3. 6. for the Apostles were not made Ministers by the Will of Man, neither were they upheld by the Power of Man, but were made Ministers according the gift of Gods Grace, given unto them by the effectual working of his Power, *Ephes*. 3. 7. neither did they build again the things which they had once destroyed; for in so doing they become Transgressors, *Gal*. 2. 18. Now the hired Teachers

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of this Age preach against Sin, which on the other hand they build up, by laying a rotten Foundation, *That People can never be free from sin in this Life*, which is inconsistent with Gods holy F[illegible] Jesus Christ, who came to destroy sin, and put an end to Transgression, that is, in them which believe, as the Apostles have done for example; for they were so far from hire, that they had, as it were, nothing, and yet, through contentment with the Lords providing, were made possessors of all things, approving themselves as the Ministers of Christ, *in much Patience in Distress, by Pureness, by Knowledge, by Long-suffering by Kindness, by the holy Ghost, by the Word of Truth, by the Power of God, by the Armour of Righteousness on the right hand and on the left; by Honour and Dishonour, by evil Report and good Report; as Deceivers, yet true, as sorrowful yet always rejoycing, as poor, yet making many rich, as having nothing, yet possessing all things*, 2 Cor. 6. 4, to 11. which was the state of the true Ministers of Christ in that day, and is, in measure, the same with many in this day. Which doth manifest the wide difference between the Ministers of Christ, and the Ministers of Anti-christ, the one being in a state of Darkness, through that wisdom which will neither enter, nor suffer others to enter; and the other in a state of Light, through the gift of that Wisdom which is of God by Jesus Christ, which is willing to give entrance, through Faith in him, to his Rest, which the wise of this World, by all their outward Learning can never find; for as the true Ministers of Christ give no offence, so the Ministers of Anti christ offend in all things towards God and his People; *and he that offends Christs little ones, better were it for him that a Mill stone were hanged about his Neck, and that he were drowned in the depth of the Sea*, Mat. 18. 6, 7. for the People of the Lord are even

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to him as the Apple of his Eye, and blessed are they that are not offended in him, for they shall receive a double Reward of Gods heavenly Riches in Jesus Christ; but Wo is unto them that have taken upon them the name of his Ministers, and are not found in the nature of his Life, by whose Spirit of Grace his Servants were made able Ministers of his Truth, according to the Dispensation given them, for others to fullfil the Word of God, *Col.* 1. 25. which is evident they did not preach themselves, but Jesus Christ the Lord, and themselves the Peoples Servants for Jesus sake, 2 *Cor.* 4. 5. neither had any mans *Person* in admiration for advantage sake of outward gain, neither was their preaching with inticing words of mans wisdom, but in the demonstration of the Spirit, and of *Power*, that *Peoples* Faith might not stand in the Wisdom of Man, but in the Power of God, 1 *Cor* 2. 4, 5. that so they might continue in the Faith, grounded and stedfast, and not be moved away from the Hope of the Gospel, which they have heard, and which was preached to every Creature that is under the Heavens, whereof the Apostles were made the Ministers of Christ, *Col.* 1. 23.

Now it is evident, that they who pretend to be Gospel Ministers, and are not in Doctrine, Principle and *Practice*, (as aforesaid related of Christs Ministers, they are the Worlds Teachers, set up and upheld by the World, and so no true Gospel maintenance belongeth unto them; for their mouthes are to be stopped, because they subvert whole Houses, teaching things they ought not, for filthy Lucre sake; therefore their mouthes are to be muzzled, whom God hath not sent to tred out his Corn; for as God taketh care for Oxen, so he taketh the greater care for the Ministers of his Truth, *than as they plow in hope,*

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they also thresh in hope, and are made partakers of their hope, 1. Cor. 9, 9, 10. in which state the Houshold of Faith do good unto all men, and more in a special manner to them of whom they pertake of their spiritual things; So in the one Faith, do the People of God minister to each other, without any Compulsion by or from the Power of man; *Rom.* 15.27. 1 *Cor.* 9 11. So they that wait at the Altar are made to partake with the Altar, 1. Cor. 9 13. Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel, 1 *Cor.* 9. 14. So the true Ministers of Christ do not use any outward Power, least that they should hinder the Gospel of Christ, 1 *Cor.* 9. 2. which Example is left for all to follow, even as the true Gospel Ministers have followed Christ, and also to mark them that walk otherways, 1 *Cor.* 11. 1. *Phil.* 3. 17. Then whom should we mark, but them who have taken upon them the Name of Gospel Ministers, and by their Doctrine Principle & Practice, are not found of the Nature of Christ, and his true Gospel Ministers, which teach People the way to Gods Kingdom, without Money by the year for preaching; for the Love of God in Christ, by whom his Servants and Messengers of Truth are constrained to preach the Gospel, for whose sake they preach the Gospel without Charge; even so was it with the Apostles in their Day, who used no Compulsion, neither did he write that any such thing should be done unto them, for it were better for him to dye, than that any man should make his glorying void; for though he did preach the Gospel, he had nothing to glory of *for a Necessity was laid upon him, yea Wo was unto him if he did not preach the Gospel.* What then was his Reward, that when he did preach the Gospel, that he might make the Gospel of Christ without charge

charge, that he might not abuse his Power in the Gospel, 1 *Cor.* 9. 15, 16, 18. for though he was free from all men, yet he made himself a Servant unto all men, that he might gain the more, 1 *Cor.* 9. 19. which doth condemn the Doctrine, Principle and Practice of them which have the name of Gospel Ministers, but not the nature of Gospel Ministers in this our day, in which some have said, *That would to God they could but practise all what their Ministers preach and teach to them*; the reason is, because the great God of Heaven and Earth, by whose Power they are restrained, otherways they would do even as their fore-Fathers have done, who have persecuted many of the Lords People to Death, and not only among *Papists*, but among them called *Protestants* also; but the Lord hath in all Ages permitted the Power of that Spirit for a tryal of his Peoples Faith, who did never esteem of human Learning as needful for Mans Salvation, but of late (among other things) it hath crept in among the Churches, as by the following Account from *Christian Authors.*

Gaudentius da mor. sec. Justinian saith, *We do not read that ever the Antients did openly in Schools, read or teach Philosophy, since they did rather abhor it.* And saith another good Author, *I would fain see a man that could shew, that* Christians *either before or in the time of* Justinian, *did openly teach Philosophy.* And *Hadrian Saricrial* informs us, *That the primitive Christians had no Accademical Schools, like those now a days.* And we do not read of any University of the *Albigenses, Waldenses* or *Bohemians*; for most of their Teachers were Trades-men and Handy-crafts-men, and did not spend their Time in reading Tongues or studying Authors. *Herald. Animad. in Arnob. The* Christians *living excluded from all Honours and Magistrates, did neglect the*

Studies, which were for the discharge of civil Imployments, because Sophesters and Philosophers were the principal Enemies of Christianity; therefore upon this account they condemned all Tragadies and Commodies and all other Poetical Writings being the main part of humane Learning, as judging they did not conduce to sollid Knowledge. *Tertullian lib. de Idolat* pag. 138, 139. judged, *that School-Masters, professing Learning, were guilty of great Idolatry, because they did only expound Names, Geneologies, and fabulous Arts of Heathen gods*; and generally in those days Believers harboured a very bad esteem of Natural Learning, and generally the *Christians* were provoked thereunto, because the *Gentiles* did upbraid them, that their Teachers were Illiterate Persons, as Wool-Combers, Weavers, or the like. These things being objected against the *Christians*, the Christians on the other side rejected all humane Learning, as a useless thing, and no ways advantagious to Salvation, though their Adversaries boasted of it. *Origine lib.* 3. saith, *The* Christians *did declare that Men of any Condition might be saved, Servants, Idiots, Rusticks, and such as the World valued as Fools; and that God did confound the wise in their own Wisdom.* And *Cælsus*, as *Origine* in his Book saith, *That* Christians *did proclaim it in their Assemblies, Let none that is Wise enter, none that is learned, none that is Prudent; for thus it is appointed us in the Gospel; but if there be any that is unwise, unlearned, any foolish, let him approach with Confidence, for these are fit to be the Servants of God.*

Gazentius in his Anniinadversions, pag. 25. saith, 'That the *Gentiles* did object against the *Christians*, their 'rude Stile, their harsh Language, and how they were 'destitute of all Addresses, calling them *Rusticks, Clowns,* '*&c.* So the *Christians* did again term the *Gentiles*, the 'Eloquent and the Learned. *Clemens*

Clemens Romanus saith in his Writings, *lib.* 2. *cap.* 6. 'Abstain from all the Books of the Gentiles, for what 'have you to do with strange Discourses, or Laws, or false '*Prophets*, which seduce weak men from the Truth?

Petrus Belonius saith, 'That in *Greece* among the *Chri-* '*stians*, which were very many, there were few learned 'men, because they esteemed not of it, as of necessity to '*Christianity*, though they could speak Greek, and some 'Latine, few could write or read. In their Libraries 'were found several Manuscripts of Divinity, but no Hi- 'story, no Philosophy, for these were anathamatized, and 'all *Christians* not to study Poetry and Philosophy. Yet we find that the *Greek* Church is highly owned for a true *Christian* Church by the *Protestants*, though neither the *Greek* Church, the *Pikards*, *Albigenses* nor *Waldenses* in *Bohemia* did value Learning, so far were they from esteeming of it, as the proper true Religion.

*Luther de Inst. puer inter. oper. Wittingburg, tom.*7 *fol* 444. '*Paul* exhorteth to beware of Philosophy and vain deceit, '2 *Col.* 2. He had been at *Athens*, and had acquainted 'himself with that vain glorious humane Wisdom, and 'knew the multiplicity of Contradictions which it had 'procured; what then had *Athens* to do with *Jerusalem*? 'what hath the *Epicures* and *Stoicks* to do with the Church 'of Christ?

Jerom lib. 1. *contra. Peleg.* 'What had *Aristotle* to do 'with *Paul*, or *Plato* with *Peter*? And a multitude of Testimonies may be brought to the same effect, how that *Christians* did in former days reject Philosophy and Heathen Authors, and all such frivolous stories, as of no way lawful for *Christians* to meddle in, nor good to propagate *Christianity*. And Bishop *Usher* in Vindication of the *Waldenses*,

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by way of Apology, ſaith, 'God did chuſe Fiſher-men, 'that he might not give his Glory to another; forasmuch 'as the little Ones had asked Bread, they came to receive it, 'and the learned being buſied about vain Contentions and 'Diſputations, were ſent empty away. Biſhop *Uſher*, *deſ. Eccleſ. cap* 6.28. 'The *Waldenſes* ſaid, We are not aſhamed 'of our Teachers, becauſe they labour with their hands, 'procuring thereby a livelihood to themſelves, becauſe both 'the Doctrine and Example of the Apoſtles doth lead us to 'ſuch Apprehenſions.

But I would not have any to miſ-underſtand me, or to think that I am againſt all outward Learning, for that is not my drift, but that Truth and Righteouſneſs may take place, by which outward Learning may remain for the uſe of that end for which it was intended, the knowledge of Tongues and Languages having their proper Uſes, which are not evil in themſelves; and Schools of Learning I acknowledge there ought to be, for Natural Languages are ſerviceable for Tranſlating the Scriptures, and other pious *Books* into the vulgar Tongues, and for natural uſes in natural Tranſactions, in civil Affairs betwixt Man and Man, and Nation and Nation; for its good to maintain Learning, and to keep it in its right place, otherways it can never be of that ſervice for which it was intended, that is, for the honour of God and ſervice of mens outward Imployments between Man and Man, and Nation and Nation, and not to be upheld for this end, that none without humane Learning are capable of preaching the Goſpel; for *Paul* without that Learning which was from the Wiſdom of God, was not capable of preaching Chriſt to the People, no more are they Goſpel Miniſters, nor Miniſters of the Goſpel which remain in *Pauls* firſt ſtate

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of outward Learning; but Learning sanctified, through Grace, by Faith in Jesus Christ, is of benefit to his People, which without Grace, outward or humane Learning cannot be any Honour to God for the profit of his People; which doth prove, that men without Grace cannot be the true Ministers of Christ, but all without Grace are of the Ministers of Anti-christ, unto whom no Gospel Mainteuance belongeth; for they remain in the outward knowledge of the Letter, and by their Fruits they are manifest not to be the Ministers of Christ, but the Ministers of Anti-christ.

CHAP. XVI.

Concerning divine Inspiration and Revelation.

MAny are the Teachers which hold, all divine Inspiration and Revelation to be ceased ever since the Apostles days, and from that time that God hath wholly committed his Will and Mind to be known by the written Word.

To which *I Answer*: That God in Christ, before the World began, did determine all things necessary for mans Salvation, whom God did make in his own Image, and gave him Dominion over the Works of his own Hand, which Image of Holiness Man lost in the Fall. Now *Adam* is called the Son of God, and he that is a Son of God is also a Child of God, *Luke* 3. 38. in whom the Spirit of God by measure dwelleth, which is for this end, to direct the mind of Man unto the true and living Knowledge of God; for which end there was a sufficient gift of God spirits

Spirit to save *Adam's* Soul, which gift in measure is given to all the Children of Men, that they may know the Mind of God, and do it; for Salvation is not by the Works of the Law, but by Grace, through Faith in Jesus Christ; *for the Law was given by* Moses, *but Grace and Truth came by Jesus Christ*, who is the Author and Finisher of his own work of in his people, *John* 1. 17. and for that end they have received a divine gift of his Spirit of Grace, which doth reveal the Mind and Will of God, in and through the Son of his love, the Lord Jesus, which is Christ (by the divine Life and Light of his Spirit in his People the Hope of Glory, in which state they serve the Lord of Life, according to the Revelation of his Spirit, of which all, in measure have received, or shall receive, *for their Obedience to the Faith*, through which Obedience of Faith, is the *Justification of Life and Salvation*, and *Condemnation* unto them whose Disobedience is to the true Faith, which hath been delivered unto the Saints, unto whom the Lord, in measure, doth reveal himself in this day, as to his faithful Children in days past, it being granted, that God gave extraordinary Revelations, &c. to the holy Prophets and Apostles, beside what he gave them in common with all Saints; for he changeth not, but is the same God yesterday, to day and for evermore, who makes known the Mystery of Salvation by the Revelation of his good Spirit of Grace, through their Faith in Jesus Christ.

So now, as the Almighty God hath in all Ages made known of his Will and Mind to the Children of men, by the revealings of his Spirit in their hearts, even so is it among his Children in this Day, who behold with their Spiritual Eyes the mighty Works of God to their Souls, by the Revelations of his Spirit, in and through Jesus Christ;

for

for he that was to come, is come, in whom the fullness is, and hath brought in the hope of Salvation to all them that believe in the gift of his Spirit, which doth reveal the Mind of God in his People, who witness him to be come, *which hath fulfilled all Righteousness, and brought in the Hope of Assurance*, which is revealed by the Inspiration of his holy Spirit in them, through which they are brought into a further acquaintance with the Lord of Life, whom to know, through the drawings of the Father, is Life Eternal, through the Son; *for no man cometh to receive Life by the Son, but as the Father draws him, neither cometh any to the Father, but by the Son,* John 6. 44. Thess. 65

So here is a drawing by the Spirit, which reveals the Will of God in the Children of his own begetting, thorough which, by Faith, they come into fellowship with the Son more and more, *whom no man knoweth but the Father, neither knoweth any the Father, save the Son, and he to whomsoever the Son will reveal him*, Mat. 11. 27. Therefore the true saving knowledge of God, is by the divine Revelation of his own Spirit, in and through Jesus Christ, whom to know is Life Eternal, of which the Scriptures do declare, that the Power of God remains in the gift of his Grace, which came by Jesus Christ, through which is the assurance of Salvation, to them that by Faith in Christ, through whom by his Grace, they are saved. Now the holy Scriptures were given forth by the holy Spirit of God; therefore is his Spirit before and above the Scriptures, as the workman is above the instrument he works with; for the spirit worketh with the Scriptures instrumentally upon the souls of men, both to inform their Understandings, and to move and incline their Wills and Affections; and no man can understand the things of the Spirit but by the Revelation

of

of the Spirit; for they in days past did search the Scriptures, thinking therein to find eternal Life, which tho' they testifie of him, yet there is no Life to them that by true Faith, in Obedience to the gift of his Spirit, will not come unto him, *Joh.* 5. 39, 40, Here is Life tendered, but not barely and only by the Scriptures, but by coming to Christ; for they in that day had the outward knowledge of the Letter, which kills without the saving knowledge of God in Christ, which by Faith is revealed thorough the Gift of his own Spirit in his People; for all that either tends to Salvation or Condemnation, it is by the Revelation of Gods Spirit in man, for the Spirit of God keeps striving against the Enemies Power in them whom God hath armed with his spiritual Armour against the Devils Temptations, and in them that disobey God, thorough their Life of Disobedience to the gift of his divine Light, in them it is their condemnation for sin and evil, *Joh* 3. 19. *Rom.* 1. 18, 19. 2 *Cor* 3. 6. for it is by the Revelation of Gods Spirit, that men come to the knowledge of which thought and intent is for him or against his Truth; for the thoughts and Intents of men, whether good or evil, the Lord shews it unto them in their own heart and conscience, by the *R*evelation of his spirit, which Justifies the thoughts and intents of the Righteous, but condemns the thoughts and intents of the Wicked. Now the holy Scripture is short in giving men the knowledge of their thoughts and intents, without the searchings of the Spirit of God; *for the Lord searcheth the Heart and tryeth the Reigns and decleares unto Man what is his Thoughts*, Amos 4. 13. Also, the *Prophet* hath said, by the Spirit of Truth, *That they shall all be taught of God*, which is according to Christs saying, *John.* 6 45. *Every*

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man that hath heard, and hath learned of the Father, cometh to me; neither hath Eye seen nor Ear heard, neither hath it entered into the heart of man the things which God hath Prepared for them that love him, but God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, even the deep things of God; for what man knoweth the things of a man, save the spirit of a man which is in him, even so the things of God, knoweth no man, but the spirit of God, and to whom the Spirit reveals them; for true believers in this day, as well as in dayes past have not received the Spirit of the World, but the spirit which is of God, that they might know the things that are freely given to them of God, 1 *Cor.* 2. 9, 10, 11, 12. *By* which it is manifest, that divine *R*evelation, by the inspiration of Gods holy Spirit, is of absolute necessity for Salvation, in and thorough Faith by Jesus Christ, whom no man can know, but by the revealed gift of his Spirit, which through Faith begets the inward man into the saving knowledge of God, and of his Son, the Lord Jesus Christ, through which every true Believer in him, comes to receive of the like benefit with the Saints in their day, to see with their spiritual Eyes, and to hear with their spiritual Ears, and with their spiritual hands, they come to handle the Word of Life, 1 *John* 1. 1. Then if all divine Revelation and Inspiration of Gods Spirit to his Children be ceased, must not all spiritual seeing and spiritual hearing be ceased also? which by their Doctrines doth seem to me, as if they conclude Christ also to be ceased; for if the Inspiration of Gods holy Spirit of Revelation be ceased, then how shall God and Christ be heard and seen spiritually, as believers in dayes past did spiritually hear and see him? Also if God hath committed his whole

Will and Mind to Writing, then by what means are those saved, which have not received the knowledge of the Letter of the holy scripture? Will they conclude, they all perish, for want of the Letter, when the Mind and Will of God is, that a Remnant of all Nations, of them that fear him and work *Righteousness* shall be saved. And though the holy Scriptures do give Infallible Marks of such an estate yet there is no scripture can infallibly assure any man that he hath these marks, but it must be the spirit of God, that gives every true believer such an assurance; *for the spirit it self beareth witness with our Spirits, that we are the Children of God, Rom.* 8. 6. So it is the Spirit of God by which that assurance is revealed to believers, or more properly in believers, by which they come to witness, that they have the Son, *and he that hath the Son of God, hath Life*, 1 *Joh*, 5. 12. Now the holy Scriptures hold forth, *that he that hath the Son of God, hath Life*, but give no assurnce of Life, but the Spirit of God doth reveal an assuerance; which proves, that all divine Revelation is not ceased.

CHAP. XVII.

Concerning the Spirit of Christ, and the Spirit of Anti-Christ.

THe whole state of mans Life is governed in Thoughts, Words and Actions, by the *Power* of the Spirit, which hath the Commanding part in man, who is either governed by the Spirit of Christ, or the Spirit of Antichrist, which is the *Devil*; *for there are but two Spirits which rule*, the

Spirit

Spirit of God, through Jesus Christ, which rules in the Righteous, whose Thoughts Words and Actions are governed by the Power of Gods Spirit, which brings the Thoughts of the Faithful to be subject, in Obedience to the Power of his own Spirit, in and through Faith by Jesus Christ. Now the spirit of the Devil, is that Anti-Christ, which Gods Power permits to rule in the Children of Disobedience, whose Thoughts, Words and Actions are governed by the Spirit of the Devil, so that men are Servants unto that Power which they obey; for the Thoughts of mans Mind are in a continual motion, and where God is not retained in the Thoughts, they cannot be of any service to him for the Souls benefit, but are in servitude to him unto whom they yeild their Obedience, which Work altogether tends for Distruction of the Soul; therefore People ought to be diligent with that gift of divine Light which God hath given, to find out the hidden things of Darkness, in the heart of man, who by Obedience to the gift of Gods Grace, may come to understand the Lords Will to be done in their Thoughts, Words, and Actions, which work will bring honour to the Name of the Lord, and *Peace* to their own Souls; for he that brings his Deeds to the Light, they are made manifest by the Light, whether they are wrought in God, through faith and Obedience to the gift of his Grace; for the promise of God by Christ, is to the obedient part) for his Children are made a free and Willing People, to serve him with uprightness of Heart, Mind, Thoughts, Word and Actions) for the carnal Thoughts of man brings Death over the soul, but the spiritual Thoughts of man bring Life; *for to be carnally minded, is Death, but to be spiritually minded, is Life and Peace with God in Christ.* So as there is but two Spirits which bare rule, the one or the other hath the Commanding

ing part, in the heart and mind of man; for the Mind cannot serve two Masters, that is, no man can serve God and Mammon; for while the Mind is in obedience to the Spirit of Life, it overcomes the Spirit of Death, but while it remains in obedience to the Spirit of Anti-Christ, it becomes dead, & remains with Death, which state hath no relation to the things of Christs Kingdom; for God is not a God of that which is dead in sin and Trespass against the heavenly divine gift of his Spirit of Grace, Life and Light, which come by Jesus Christ, whose Spirit is not of this World, neither are they of this World, whose Minds are begotten of God, thorough him, to live in Obedience to his holy Truth, but the Spirit of Anti-Christ is of this World, and rules the Thoughts, Words and Actions of them who are the Children of this World, which by subjecting to his *Power*, they believe that in the best of men, sin remaineth all the dayes of this Life, which Faith is begotten by the spirit of Anti-christ, which rules in the Children of Disobedience, whose minds are drawn into works of Darkness, which are begotten by their Father, the Devil, the *Prince* & Power of the Air, whose airy Kingdom remains in the Heart and Mind of all Unrighteous men, who are bewitched by the spirit of Anti-Christ, that they should not obey the Truth of God, made manifest by Jesus Christ, *Gal.* 3. 1. by whose Spirit the heart and mind in the righteous are governed from vain and evil Thoughts; for every Thought, Word and Action that tends not to the honour of God, it proceeds from the lust of the corrupted Desire, which yeilds its Obedience to the Spirit & Power of Anti-christ, who is that Devil and Enemy to God and all Mankind, and his they are if they obey; *for his Servants ye are, to whom ye obey, whether of Sin unto Death, or of*

Obedience

Obedience unto Righteousness, Rom. 6. 16. So that Death, Hell and Destruction remains in all Thoughts Words and Actions, which proceed not from the Power of God, in Obedience to the gift of his Spirit by Jesus Christ; for all that is not of Gods Righteousness by the Spirit and Power of Christ, is of Unrighteousness, by the Spirit and Power of Anti-Christ. So that all sin is of Unrighteousness, and all unrighteousness, is of the Devil, *who sinneth from the beginning; and he that committeth sin, it is of the Devil; but whosoever is born of God, doth not commit sin, for his seed remaineth in him, and he cannot Sin, because he is born of* God, 1 Joh. 3. 8. 9. Then let no man be deceived by the Spirit of Anti-Christ, or by any of his Disciples, for he that doth Righteousness, is righteous, even as he is Righteous, 1 *Joh.* 3. 7. for whosoever committeth Sin, is a Servant to sin, *Joh.* 8. 34. Then he that is a Servant to sin, is free from Righteousness; for the wages of sin is Death, and God is not a God of the Dead, but a God of them that are made alive, by the Power of his Spirit, in and thorough the Lord Jesus Christ, whose gift of Righteousness is Life eternal, that is, to them that keep close in their minds with the Lord, by which they may not be drawn into the Anti-Christian Faith of any one thing, with which the Devil seeks to destroy the Soul; for God is not mocked, *whatsoever men sowe, that they shall also reap; for he that soweth to his flesh, shall of the flesh reap Corruption, but he that soweth to the Spirit, shall of the Spirit reap Life everlasting*, Gal 6. 7. 8. Now *every Spirit that confesseth that Jesus Christ is come in the flesh, is of God, and every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God.* 1 *Joh.* 4 2 3. Then that which appears from a spirit in men, which doth not lead from sinning against the

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gift of Gods holy Spirit, their so living doth manifest an unrighteous Life is towards God, and that unrighteous Life is in obedience to the Spirit of Anti-Christ, which denyeth that Christ is come in the flesh; of which Spirit there are many, which have entered the false Prophets, which are gone out into the World, by which many are deceived; *for they are of the World, and speak of the World, and the World heareth them*, 1 Joh. 4. 5. but the Children of God are begotten by the Power of his own Spirit, in and thorough the Lord Jesus Christ, and by Grace, through Faith in him, their works are of Righteousness before him, who is the Author and the Finisher of his own Work, in all them whose Works of Righteousness manifest Jesus Christ to be come in the flesh, which the works of the Unrighteous do not do.

CHAP. XVIII.

Concerning the true Language, and proper Nature of Speech, and the true Names of the Days and Months. And also the Unrighteousness of Peoples vain living.

Through the Unrighteousness of Peoples careless living unto God, they are got into a habitual custom of vain living before the Lord, not regarding to live up in Obedience to the the Spirit of Truth, which leads Gods faithful People into the true Nature of Speech, and to call the Dayes of the Week, and the Months of the Year by their proper Names, according as by that Spirit of God they are recorded for People to learn, in the holy Scriptures of Truth, which givs a holy Testimony, of the

Righteous

Righteous in dayes past, who lived in all manner of good Life, and holy Conversation before the Lord, speaking their words in the true Language, which is the proper Nature of Speech, and calling the Days of the Week, and and Months of the Year by their proper Names, which holy *Practise*, doth witness aginst this Generation of evil Doers, who accostom themselves to a vain way of living, both in Words and Actions, by which it doth manifest, that they are Lovers of their own vain Wayes, and not the Lovers of Gods holy Truth, which leads every upright hearted man and woman, to keep in the true Language and proper Nature of Speech unto all men, without respect of Person to any; for that which the World terms Respect, with *Hand*, *Hat*, and *Knee*, and *You* to the Rich, and *Thee* and *Thou* to the *Poor*, is a respcting of Mens *Persons*, which is a transgressing of Gods holy Law, for they that respect mens persons, commit sin, and are convinced of the Law, as Transgressors, *Jam.* 2. 9. for *thee* and *thou* is proper to all men, and *you* to more then one for God said *thee* and *thou* to *Adam*, and *Adam*, said *thee* and *thou* to God again, *Gen.* 3. 12, 13. and the same was maintained between *Jacob* and his Sons, *Gen.* 43. 49. which proves, that *thee* and *thou* was the true Nature of Speech between God and Man, and Men and their Children, as *Jepths*, a Judge in *Israel* did *thee* and *thou* his Daughter, and his Daughter, did *thee* and *thou* her Father again, *Judg.* 11. 3, 5, 6. And the three Children did *thee* and *thou* to the King, and also *Paul* to *Agrippa*. And the same form of *thee* and *thou* to a single person, and *you* or *ye* to more then one, was prectised by Christ to his Disciples, and the same by the *Disciples* (as *thee* and *thou* to Christ again, which is the true Nature of speech, as

contained

contained in holy Record, throughout the Scriptures of Truth, though some have wrested divers Scriptures, thinking thereby to prove a lawfullness of saying *thee* and *thou* to more then one, which doth not prove that *you* or *ye* is proper to a single person; for those scriptures which they have wrested, do manifest, that when the spirit of God in his Servants and Messengers of his Truth, did speak by the Spirit of Truth, to a Nation, Church or People, it was proper to say either *you* or *ye*, or *thou*, which did include a Nation, Church, or People, as one body in the cause, which was from the Lord, either for or against them, which is not the same between man and man, or between man or men, further then the cause doth concern a Body of People, which in the cause are included, as one Man; for as the Body hath many Members, them many Members make but one Body, even so is it with a Body of People, whether in Church, or state; the many Members of that Church or state, make but one compleat Body of People, which is very proper to say, *thee* or *thou* to that Body of People, but not proper to say *thee* or *thou* to a part of them, as they are divided; for though it was proper, according to Truth, to say, *thee* and *thou* to *Jerusalem*, yet we never find that the Spirit, of God did direct any to say *you* or *ye* to a single *Jew*, nor *thee* and *thou* to more then one, except as aforesaid, to a Body of People, whom the Spirit of God did as many Members includes one Body.) But then why not *you* to a single Person, which includes all the Members of that Body? because when the spirit of God did *you* or *ye* to a Body of People, it was that all might understand the Lords Cause, which was either for or against them. Now though the body of a single Person hath

hath many Members, yet the Underſtanding of that body is but one, which Underſtanding comprehends the matter or cauſe, which the other doth relate; for when the Spirit of God ſpeaks by the Meſſengers of his Truth to a Body of People, they do not ſpeak to all the Members of the Body of each Man and Woman, but to the Body, which includes each man and woman a Member of that Body; ſo that it is very improper, and inconſiſtent with Truth, for People to plead, that when they ſay *you* or *ye* to a ſingle Perſon, they ſpeak as including all the Members of that ſingle Perſons Body; for which they have no warrant from the Spirit of God, nor Example from any that we read of in the holy Scriptures of Truth, *Mat.* 23. 37 *Luk.* 13. 34. *Iſa* 43 5. but to keep to the proper true Nature of Speech, which God did ſet forth in the beginning, and the ſame by his People hath been in practice throughout all Ages, the hight of Pride is ſuch in many People of this Age, that they abhor to receive *thee* and *thou* to themſelves, in which words they themſelves render their Prayers to the Lord, which doth manifeſt their Diſobedience to Gods holy Truth, which leads to practiſe every good Work, which doth not appear in them which will not in love receive *thee* and *thou* to themſelves, without eſteeming of it as ill breeding; then what breeding are ſuch of, who render their Prayers to God, in or by the ſame words of *thee* and *thou*, which they account Ill Breeding in the People of God, whoſe Communication is *Yea, Yea,* and *Nay, Nay,* and *Thee* and *Thou* to a ſingle Perſon, and *You* and *Yee* to more then one, but evil Communication corrupts good Manners, and it is evil for People to live in that which is inconſiſtent with the Truth of God, who brings forth his Children with

the ſame Breeding, which in dayes paſt his People did manifeſt, by their upright living in all manner of good Life and holy Converſation, which in this day among them account the Scriptures the Rule of Life, how contrary are they to the Scriptures, in the words and actions of of their Life? for among many, if not the greateſt part of them called *Christians* in this day, who will not in love receive *thee* and *thou* from their Parents, neither will Parents in love receive *thee* and *thou* from their Children, nor the Rich from the *Poor*; for according to mens outward Wealth, or their place in Authority and outward Power, do People reſpect them in their words and actions, as with Hat, Hand and Knee, you Sir, and your Servant *Sir*, and of the like, too tedious to mention, which are ſo many and ridiculous, that by ſuch Fruits, with many of the like nature, they may with the Spirit of God be Judged, that they are far from a Life of the holy Scriptures, and the Spirit of God, which is their Condemation; for there is matter ſufficient contained in the Scriptures for People to learn the proper Nature of ſpeech, and to call the Days & Months as there recorded for every mans learning, and not to practice *you* and *ye* to a ſingle Perſon, and *thee* or *thou* to more then one, neither to call the Dayes and Months by that Name which the Heathens, and the old Saxon *Pagns* have put upon them, according as will follow, in their Idolatry, when they worſhip the Sun, from which they called the firſt day of the week *Sunday*, and the ſecond day of the week they worſhipped the Moon, from whence came *Monday*; and the third day of the week, they worſhipped the Planet called *Tuisko*, from which came *Tueſday*; and ſo following, from their Idol Woden came *Wedneſday*; and from their Idol *Thor* came *Thurſday*; and from their Idol *Friga* came *Friday*; and from

from their Idol *Sater* came *Saturday*. And the Heathens called *Mars* the godd of Battel, and from thence they called the first Month *March*; and Venus they called the godd of *Love and Beauty*, and from thence they called the second Month *April*; and *Maja*, a *Heathen* Goddes, called *Flora* and *Flowris*, were called the *Goddes of Flowers*; and unto *Maja*, the *Heathen* Idolators used to sacrifice, from thence was the Third Month, called *May*, and upon the first day of the same Month, they used to keep *Floralia*, i. e. Feasts to the two Goddesses of Flowers, *viz. Flora* and *Flowris*; and *Flora* was a Strumpet in *Rome*, that used on the first day of the month to set up a May-Pole before her Door, to intice her Lovers, from whence came May Poles to be first observed; and from the *Heathen Goddes*, *Juno*, is the fourth Month called *June*; and in honour to *Julius Caser*, a Roman Emperor, is the fifth Month called *July*; and the sixth Month took its Name *August*, in honour of *Agustus Casar*, the Emperor; and *September*, *October*, *November* and *December* are called from the *Latines*; and *Janus*, a King in *Italy* was for his Wisdom pictured with two faces, whom they honoured as a Godd, from this name *Janus* was the eleventh Month called *January*; and *Saturnus*, *Pluto*, *Februs*, were called the Godds of *Hell*, whom the *Heathens* said had the rule of the evil Spirits there, and from *Pluto Februs* was the Twelfth Month called *February*. Now as to them who have been, and yet are accounted Gospel Ministers of Christ, how have they neglected the work of God, to let People stray from the outward Letter of the holy Scriptures, to follow the practice of *Pagans* and *Heathens*, as before related, whose Fruits are not agreeable with the Truth of God, as by holy Record appears; and for a Tree

to be good, that bringeth forth evil Fruit all its days, is a thing impossible; for men do not use to gather Grapes of Thorns, nor Figgs of Thistles; and for Teachers with their People to live in a Life of these things, which are so contrary to the holy Scriptures, and the Spirit of God, by which they have been given forth, doth manifest that such People are only *Christians* in the outward Name, but not in the inward Life and Nature of what God requires, that every true *Christian* should be.

CHAP. XIX.

Concerning Prophecying, & Womens speaking in the Church.

PRophecying signifies Preaching, which is declaring the Word of God, as they receive his Will and Mind, by his Spirit of Grace, in and through the gift of his own Spirit by Jesus Christ, whose gift of good spirit of Grace, is by measure in the Male and in the Female alike, who are made partakers of his blessed Truth, and in this day called of God by Jesus Christ, to declare his Truth, as the holy Men and Women were in days past; for he hath promised, *To pour out of his Spirit upon all flesh, and among the faithful, their old Men dream Dreams, and their Young Men see Visions, and their Sons and Daughters Prophecy.* But many have wrested the Apostles words, 1 Cor 14. 35 *Let your Women keep silence in the Church, for it is not permitted them to speak, but are commanded to be under Obedience; and if they will learn any thing, let them ask their Husbands at home for it is a shame for a Woman to speak in the Church.* Now the Apostles words do not include all speaking by Women in the Church,

which

which if they did, it would then follow, that every true believing Woman is debarred from improving the gift of Gods holy Spirit among his People, which are the *Church* of Christ; for by measure is the gift of God, by Jesus Christ, to the Man and Woman alike, wherefore they may pray and prophecy in the Church of Christ; for *all may prophecy one by one, that all may learn, and all may be comforted*, 1 Cor. 14. 31. So that here is no tye nor bar from believing Womens speaking in the Church of Christ, but debarred by them which are not the true Church; *for every Woman that prayeth & prophecyeth with her Head uncovered, dishonoureth her Head*, 1 Cor. 11. 15. By which it is evident, that their Women did in that day speak in the Church; for its of no Edification for any Woman to prophecy alone by her self, but where two or three are gathered together in the Name of the Lord, there will his Spirit be in the midst of them; which proves, that where two or three (Male or Female) are met together in the Lords Name, that there is his Church; and whether Male or Female, if called of him, they are to speak, which is not that speaking which Women in the Church are not permitted to do. For whereas they are not permitted to speak in the Church, it is to be understood relating to the Government of the Church, in which they are to keep silence, and be under Obedience, as also in the Law; for the outward Government of the Church God hath committed unto men, of which if the Women will learn, they are to ask their Husbands at home; for it is a shame for a Woman to speak in the Church, relating to the Government thereof; for in so doing she comes to usurp in Government over the man, 1 *Tim.* 2. 12. for Christ is the Head of his Church, *and the Head of every Man is Christ, and the Head of the Woman is*

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the Man, and the Head of Christ is God, 1 Cor. 11. 3. And as to such Women whose Husbands are Unbelievers, or that have no husband, a believing Brother hath liberty to inform them in things relating to the Government of the Church; in which the Women Prophets in days past, did not rule in the Government of the Church, as may be read of *Miriam* and *Deborah*, who were Prophetesses in their day, *Exod.* 15 20. *Judg.* 4. 4 and *Hildah* the Prophetess, which prophesied of the evil to come upon *Jerusalem*, 2 *Chron.* 34. 22 23. And we read of *Anah* that prophesied concerning Redemption; for it is said, *she coming in that instant, gave Thanks likewise unto the Lord, and spake of him to all them that looked for Redemption in* Jerusalem; which all that looked for Redemption, did include the whole Church of Christ in *Jerusalem*; and at that instant of her coming in, and giving Thanks likewise, was, when the Church was gathered together, and Christ himself at that time in the midst of his Church in which, at that time, *Anah* the Woman Prophetess did speak, *Luke* 2. 27. to *v.* 40. And *Phillip* had four Daughters which did prophesie, *Acts* 21. 8, 9. And the Lord hath promised, *That he will pour out his Spirit upon all Flesh, and their Sons and Daughters shall prophecy; and their old Men shall dream Dreams, and their Young Men shall see Visions, and upon the Servants and Hand-maids will the Lord pour out his Spirit*, Act. 2 17, 18. Joel 2. 28, 29. By which it appears, that prophecying is not altogether ceased among the People of God, whose promise doth continue among the faithful, whom he hath called, both Male and Female, to preach the everlasting Gospel of Jesus Christ, and by his good spirit of Life, Light and Grace are they lead to preach, in order as becometh the Gospel so to do, *that the Prophets may speak two or three, and the others to judge*,

and

And if any thing be ravealed to another that sitteth by, let the first hold his peace, that all may prophecy one by one, that all may learn and be comforted; for the Spirit of the Prophets are subject to the Prophets; for God is not the Author of Confusion, but of Peace, as in all the Churches of the Saints; but if any be ignorant, let him be ignorant, 1 Cor. 14, *to v.* 38. *But all covet to prophesie, and forbid not to speak with Tongues, vers.* 39. Now among such Professors, where these things are not in practise, according to the Record of the holy Scriptures, which are for Peoples learning, that by the Spirit of God they may follow Christ, as the Apostles have done for Example, and to mark them which walk other ways; then whom is it that true Believers should mark, but them who pretend to be Gospel Ministers, and with their Hearers are not in the holy Practice of the faithful in days past, whom they are commanded to follow, as they have followed Christ, which until such time as they reform, in obedience to Gods holy Truth, and are found to worship him in the Spirit & in the Truth, they are to be marked by all true Believers in Christ Jesus, *To have a form of Godliness, but deny the Power, who are ever learning, but never able to come to the knowledge of the Truth.*

CHAP. XX.

Concerning Powers.

ALL Power is of God, either by commission or permission; *Let every Soul be subject to the higher Power, for there is no Power but of God the Powers that be are ordained of God*, Rom. 13. 1. The Apostles words are very

very weighty, for all to Consider, and not to do as many say, *that if they live where Governours and Rulers are, they must be subject to their Laws, which (they say) are ordained of God, for the benefit of Church and State, otherwayes say they) we cannot be subject to all Powers which are ordained of God.* Now this I do believe, that all powers which are to keep down sin and evil, that they are ordained of God, but for any to think that the holy Apostle did include the Powers of Darkness, to be ordained of God, is gross Ignorance in them that so believe; for all the Powers of Darkness are of the Devil, who is the Father of all Unrighteousness; and God never ordained the Devil, nor any of his Dark Powers, which rule in the Children of Disobedience, of whom some have asserted to me, That God made the Devil, as he now is a Devil; but its through Disobedience to God, and Obedience to the Power of the Devil, men come to grow into such gross Ignorance, that they will venture to the hazard of their souls, to say that which they neither know nor understand; for the Powers of Darkness, which God permits to rule in the Children of Disobedience, are for a tryal of his *P*eoples Faith, who are not to submit in active obedience to the dark Powers of the Earth, among unrighteous men, which cause the righteous to suffer for the Truth of God, and Testimony of Jesus, which if any refuse Obedience to suffer for the Truth of God, and Name of his Son Jesus Christ, they cannot be his Disciples; for he that is not willing to part with his Life for the sake of Christ, can never be made partaker of his heavenly *R*iches in the Life to come; for he that denyeth Crhist before men, he will be denyed of Gods Kingdom by Jesus Christ in the World to come; so that the Righteous are not to be subject, in active Obedi-

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ence they are to submitt, and that for Conscience sake, well knowing that their reward will follow in heavenly Riches of Gods Kingdom, where the Wicked shall never come. So all Powers that be, are of God, who permits the Devils Power, in unrighteous men, for a tryal of his Peoples Faith, and that he may gain honour to his own Name, through their damnation, which fullfils the Apostles saying, *Let every soul be subject to the higher Power, for there is no Power but what is of God,* either by commission or permission; for the Power of the Devil, God doth permit in unrighteous men, whose Power the rightous are not actually to obey; for if they should actually obey any unrighteous Power, in so doing they resist the Ordinance of God, and to themselves *receive Damnation,* Rom. 13. 12. which according to the Apostles words, no man is actually to obey any Power, save the Power of God, which is saving to them, that through Faith live in Obedience to his Truth, according as the holy Apostle did for example, who himself was accounted one of the greatest Transgressors of mens Laws, in that he was not in actual Obedience to any of their dark Powers, which were then in his time, for which cause he himself suffered for the Name of Jesus, through whose Power his People come to be redeemed from all actual Obedience to the Deviles Power, which rules in Unrighteous men, which would force People from their Obedience to God, which permits the Disobedient to wrest the holy Scriptures to their own Distruction, in which state they would bind all others to believe in their Anti-Christian Faith, that it is of God, and that if any man resist their Power, that he resisteth the Ordinance of God, and to himself receives Damnation, which is the very way of promoting the

Kingdom of Anti-Christ, through whose Power many weak People are seduced from the true Faith, and have distrusted in the Power of God, by their actual Obedience, of conforming to the dark Powers of the Devils setting up in wicked men; but the day will come, which hastens towards the wicked, whom the Lord by his mighty Power will overthrow; for all power is committed unto him, whose power is over the power of the Devil, which the power of God suffers to rule, that he may see who will serve him, the God of all Truth, which permits the Devil to set up and pull down, even to the making waste of one another, but they that truly serve the Lord, shall stand forever; for he is God and Lord over all, whose almighty Power suffers one dark *Power* to pull down one, and to set up another, until his time comes, whose right it is to rule in Truth and Righteousness in the heart of every man and woman, and in the mean time, they that rule for God, are not a Terror to good works, but to the evil; for they are the Ministers of God for the *Peoples* good, that they that do evil might be afraid; for he beareth not the Sword in vain, but is the Minister of God, and a Revenger to execute wrath upon them that do evil, *Rom.* 13. 3. 4. *Wherefore ye must needs be subject, not only for Wrath, but also for Conscience sake, Vers.* 5. *and for this cause pay you Tribute also; for they are Gods Ministers, attending continually upon this very thing, Vers.* 6. *Render therfore their due, Tribute to whom Tribute is due, Custom to whom Custom is due, Fear to whom Fear is due, Honour to whom Honour is due; owe no man any thing, but love one another,* Rom. 13. 7, 8. Now, them that are faithfully in Obedience to the Power of Gods gift of Grace by Jesus Christ, they fear the Lord, and work his Righteousness,

through

through which they live in the love of God towards all men, which is the fullfilling of the Law, *Vers.* 8. in which state o' true love they render to all men (rich and poor) vvhatever the Lord requireth of them to do; for their obedience is to the power of his own spirit, which leads every Just and upright man in Power, to rule for Gods Honour, through which they have Dominion over the evil Doers, and praise unto them that do well, such Rulers bare not the Sword in Vaine; but he that respects the Person of any man, in Justice and Judgment, *is a Transgressor of Gods holy Law, & is convinced of the Law, as a Transgressor, Jam.* 2. 9. for they that rule for God, do no unrighteousness in Judgment, neither do they respect the Persons of the Poor, nor honour the Persons of the Mighty, *but in Righteousness judge they their Neighbour, Lev.* 19. 15. for they hear the small, as well as the great, without respecting the persons of either, thereby they do not fear the face of any man, for the Judgmeut is the Lords, which if there be any thing too hard for them they are to wait on the Lord, who in his own due time will manifest the truth of the Cause, by which they may come to render true Judgment, according to the mind of God, *Deut.* 1. 17. but if they respect mens Persons, and wrest Judgment, and receive Gifts, then they are out of Gods way, and rule not for his Honour but for their own Honour, and self-ends among men; *for a Gift blindeth the Eyes of the Wise, and causeth them to pervert the words of the Righteous* Dan. 6. 19. Now that Honour which is of Hand, Hat and Knee, to each other, it is not of God, for the Honour of God dwelleth in the heart of every faithful man, which is faithful to what the Lord hath committed to his charge; *for it is the Lord that searcheth the heart, and tryeth the reigns of the heart, and declareth*

unto

unto man what is his thoughts; which no man can know by the Hat, Hand, and Knee of another, for which Honour they have no express command from God, nor example from his Servants in dayes past, who in their day did render Tribute, Custom, Fear and Honour in its right place, which at all times doth not belong to one and the same Person, but as he appears for Gods cause, is there Honour due to him, as in the case of *Paul* before *Festus* and *Agrippa*, the one appearing in the truth of *Pauls* cause, and the other by *Paul* almost perswaded to be *a Christian*, which Noble Principle in them, was worthy of Honour from *Paul*, Act. 26 .2. 28, 31. 32 and divers other instances do the holy Scriptures afford, of that noble Spirit appearing in man of outward Power, whom they of this Generation esteem as Heathens, but be what they will, or whatsoever they were, the Lord and his People well know, that them so esteemed, their works towards the Lords People in their day, do condemn the works of many men towards the People of God in this day, which do give Honour unto them, unto whom it doth belong, and not to honour them which honour not the Lord; for they whose works bring no honour to the Name of the Lord, they are not to be honoured by his People; for Old Age to many is lengthened out by many dayes, that the condemnation, of him that fears not God, and works not his righteousness, may be the greater; for though the Wicked may live to a hundred years, so living and so dying, they are accursed; but the Hoary Head is a Crown of Glory, if it be found in the way of Righteousness, *Prov.* 16. 31. By which we see and know, that God hath no respect for them that live not in the way of his Truth, for Old Age is as a Judgment to some, which desire to dye, because of outward Troubles

Troubles in Body, and Horror of Conscience for their evil Deeds, but Death (as an addition to Gods Judgments) from such flyeth away, others again, for their unrighteous living in sin and Rebellion against God, are (by his Just Judgments) cut off in the midst of their days.

And as to such Rulers that trouble the People of God from day to day, and from time to time, they may read their Portion *Luke* 16. 19, to 24. but the People of the Lord cannot be brought into bondage by the *Power* of unrighteons Laws, made by wicked men, to ensnare and hinder the faithful of their Obedience to God, who doth abhor the dark Works of unrighteous Rulers, whose wicked Works against the Lords *People*, are done in pretence of some service for God, when that they are altogether for the service of Anti-Christ, and the promoting of the Devils Kingdom, which the Lords *People*, by the Power of God, are kept and preserved from touching, tasting or handling with any unclean thing, well knowing, *that the Wages of Sin is Death*, *but the gift of God is Life Everlasting*; so then Death remains in the unrighteous Powers of Wicked and Ungodly Men, who, *Balaam* like, love the Wages of Unrighteousness, which the dumb Ass declared against, when he forbid the madness of the wicked *Prophet*, who had forsaken the right Way of the Lord, to obey the dark Power of an Earthly Ruler; So the portion of *Balaam* will be the Inheritance of them that do not obey the *Power* of God by Jesus Christ, whose Power is the higher Power, unto which every soul is to be subject; for his Power is ordained of God, and there is no other *Power*, but the Power of God, which is by Jesus Christ, whom all men are commanded to obey; for by and through his Power are the faithfull supported in all

their

their Sufferings for his Truth, which is the Condemnation of all unrighteous *Judges*.

CHAP. XXI.

Concerning Oathes, which includes all Swearing.

IN the first Covenant the Lords People were commanded to Swear by the Name of God, in which time of the Law Oathes were observed, in that Covenant which was faulty *for if that Covenant had been faultless then should no place been sought for the second*, Heb. 8. 7. *Now that Ordinance did not make perfect, as pertaining to the Conscience, by which there came to be an end to that Covenant, and a better Hope was brought in, which stood upon better Promises; for that Covenant, and the Ordinances thereof were only to continue till the time of Reformation, which stood only in Meats and Drinks, and divers Washings, and carnal Ordinances imposed on them, until the time of Reformation*, Heb. 9. 10. Now Christ, the everlasting Covenant of God to his People, fullfilled all Righteousness under the Law, by which the Covenant of Grace took place, in which the Oath ended, for Christ is the Oath of God, and the end of all Oathes, Strife and Contention. *Mat*. 5. 33. to 37. It was said of old Time, Thou shalt not Forswear thy self, but shalt perform unto the Lord thine Oathes, but I say unto you, Swear not at all. Plain Doctrine, easie to be understood, commanded by Christ, Not at all to swear, or not to Swear at all; there is not a plainer and more strict Command contained in the holy Scriptures of Truth, than for people *Not to Swear at all*, which doth exclude from all manner of Oathes

Oathes, otherwise Christ would not have mentioned Oathes, which were observed in the first Covenant of Works under the Law, in which time they were not to forswear themselves, but to perform their Oathes unto the Lord, which were to be conscientiously performed, according to Truth, in what they were engaged, or had engaged themselves in Gods Name to do. Now Christ, the Oath of God is come, and in him is fullfilled the Righteousness of the Law; for he is the end of all Oathes, Strife and Contention; and the holy Apostles followed Christs Doctrine, and exhorted People to follow them, as for Ensample they were Followers of Christ, whose Command they obeyed, and directed People to perform the same, and that was, *Above all things not to Swear at all, but to let their Yea be Yea, and their Nay, Nay, lest they fall into Condemnation*, Mat. 5. 33, 34, 35, 36, 37. James 5. 12. Now the Apostles exhorting the Brethren to observe and keep close to the Truth of God, according to the Doctrine of Christ, which was, *Not to Swear at all*; which doth manifest, by his calling them Brethren, that they whom he exhorted *not to Swear at all*, were Brethren in Covenant with the Apostle in the Church of Christ else why called he them *Brethren*? then if Brethren with the holy Men of God in the Church of Christ, then why should any presume to say, his Exhortation from Swearing did only include common Swearing, which if so, it must then follow, that there vvere common Svvearers in Covenant vvith the holy Apostle in the Church of Christ, vvhich thing I do not believe, that any common Svvearers vvere in Covenant vvith the Apostle *James* in the Church; but that as they vvere Observers of the Oath in the Lavv, he exhorted them to believe in Christ, vvho had fulfilled all *Righteousness* contained in the

Law, in which the Oath was contained also. So that by fullfilling the Righteousness of the Law, or that righteousness of Works which was required in the Law, he also fulfilled the Righteousness of the Oath; and being the end of all Oathes, Strife and Contention, he exhorted the People to believe *in him, who is the Way, the Truth and the Life of Light,* which lighteth every true Child of God, begotten through faith in him, to speak the Truth each to the other in all cases whatever. without Swearing, which is according to what the Apostle *James* doth also direct, *viz. Above all things, my Brethren, Swear not at all, but let your yea be yea, and your nay, nay, for whatsoever is more than these, is evil;* and we know that all evil is for condemnation, neither do the People of God cause any to Swear, but desire that all may speak Truth, and that they which speak the Truth, and they that swear the Truth, may be received under one Penalty, without transgressing the Kings Law, by which men might live in outward peace, as to these things of Swearing, or not Swearing.

CHAP. XXII.

Concerning Wars and Fightings, being contrary to the Command of God by Jesus Christ, and Example of his holy Apostles.

IF People would but follow Truth and Righteousness, they would do to one another as they would be done unto, which is the Law and the Prophets, *Mat.* 12. *Luke* 6. 31. then would there be an end of all Wars and Fightings, which until men come to the first Ministration of the Law and the *Prophets*, to do even as they would be done

done unto, they are far from the Covenant of Life, Light and Grace by Jesus Christ, whose doctrine to his Disciples, by many is not minded, as they ought to do, or else they would put up the Sword; for Christ hath said, *All they that take the Sword, shall perish with the Sword*, Mat. 26. 52. whose Doctrine is in general for all men to observe and do, that thereby they may perform the command of God, and live the Life of Obedience unto him, who hath said, *all they that take the Sword, shall perish with the Sword*; by which People may see and know, (besides what daily experience teacheth) that they which take the Sword, perish with the sword; by which they may see the woful effect of their use of means, as they call it, which is, according to the spirit of God by his Prophet; *cursed be the man, that trusteth in man, and maketh Flesh his Arm*, Jer. 17. 5. Then is not man departed from the command of the Lord, when he takes the *Sword*, with which Christ hath said, *they that take it, shall perish with it*? Can there be a more plainer saying in the holy Scriptures for People to understand, then the saying of Christ to *Peter*, *Put up the Sword, for all they that take the sword, shall Perish with the Sword*; which doth manifest the use of the Sword, to destroy the lives of each other, not to be the ordinance of God; for Christ came not to destroy mens lives, but to save and make alive. And his holy Apostle queries, *Do not Wars and fightings come even of mens Lusts, that war in their members*? Jam. 4. 1. which notwithstanding Christ, and his holy Apostles their sayings, People run back in their minds, as Israel, when in distress, turned their minds to *Egypt* for help; even so do People distrust in this day, as if there was no God in *Israel* to save, but to run back in their minds to what *Abraham* and *David*,

and divers others of Gods faithfull Servants did against such Enemies of God in the time of the Law, which is no way lawfull for *Christians* to do in the time of the Gospel; for the holy men of God, in the time of the Law, did destroy People by Cursing them in the Lords Name, and destroyed many others by fire from Heaven, which if such things were lawfull in the time of the Gospel, as was lawfull in the time of the Law, then every false *P*reacher is to be destroyed now in this Gospel day, even as they were destroyed in the time of the Law; for though they do not preach up a false God, yet they preach the true God in a false way, which no whit differs in sin against God in this Gospel day, no more then the sin of Baals priests did in the time of the Law; but as the Lords People are to pray, and do pray, that the Lord may turn the hearts of all such to preach the true God in the true way of living unto him in Truth and Righteousness, with uprightness of heart and mind, according as of God, by Jesus Christ, they are commanded to do, then would they preach against the use of the Sword, and pray for the return of their Enemies, which is according to the command of Christ, who directs not any of his true begotten Children, to follow *Abraham*, *David*, nor any other of the Lords Servants, with the use of the Sword in the time of the Law, which was to cut down, and lay waste their Enemies Country, that it might be an outward holy Land for the Lords *P*eople to remain in, and serve him in Truth and sincerity of heart and mind, according to the Commandments of God which they had received so that all what was done in the time of the Law, in respect of wars and fightings, they were all to end in the time of the Gospel; for Christ is the end of all war, strife

strife and contention, for Christs day was before *Abraham*, who trained up his *Servants* to fight the Lord Battel against the outward Ennemies of Gods Truth, which is fulfilled by Jesus Christ, who hath commanded us *to pray for Enemies*; for he suffered Death for all, and doth not desire that any should perish, but that all might turn and live, and for that end, he doth not with-hold the Sword of his Spirit from his Servants and Children, but trains them up to fight the Lords Battel against the spiritual Enemies, which oppose his Truth, and strive to hinder the prosperity of his *Peoples* peace, towards the holy Land or spiritual abode in heavenly Rest, which Enemies are the World, the Flesh and Devil, and all whatever else doth tend to hinder the soul of true enjoyment (with the Lord) of Rest; so that now in this Gospel day, it is by the Sword of the Spirit, by which the Kindom of God is advanced in the hearts of his *People*, who pray to the *Lord* of Life to teach their spiritual hands to fight the Lords Battel against the Enemies of their Peace with him, so as *Israel* of old were to destroy all Gods outward Enemies with the outward Sword, for the outward advancing the outward Kingdom of *Israel*, in the outward Land of *Canaan*, so are the People of God in this day, with the inward Sword of his spirit, to maintain now in their inward Travail to the heavenly *Canaan*, against all the inward Enemies which would hinder the advancing of Gods Kingdom by Jesus Christ in his People, by whom they receive strength to fight the Lords spiritual Battel against the Enemies of their soul; and as *Israel* of old, did not perform the command of the Lord by the mouth of his Prophets, to destroy all them outward Enemies out of their Land, for which cause they remained as Thorns in their sides, so will it be with

them, that reserve alive any one inward Enemy to Gods Truth; for every Enemy to his Truth, seeks to draw the heart and mind from serving God in the true and living way, even as in the outward with *Israel*, in that day of the Lords command, to destroy all them that were outward Enemies to his Truth, which *Israel*, not fulfilling the word of the Lord, them Enemies were as snares and gins to draw their minds from serving the true and living God, by which they not obeying the word of the Lord, they by their enemies were drawn into Idolatry to worship the gods of the Nation, which were no godds to save *Israel* from the just hand of God, through whose just Judgments they received their reward from the Lord, which suffered them, for their disobedience, to be destroyed by the hand of their outward Enemies, so as *Israel* was to fulfill Gods command to destroy their outward Enemies, by, or with the outward Sword of the Lords outward Battel, against them that were outward Enemies to the true Worship of God in that day, even so are the inward Enemies of mans soul to be destroyed by or with the spiritual Sword, which is to fight the Lords spiritual Battel, against the spiritual Enemies, which would hinder the inward man of the true inward Worship of God in the Spirit and in the Truth, so as the Rebellion in dayes past, did not regard the Sword of the Lord, who of long time after did strive with his People in that day of their outward War, against their outward Enemies, and they would not hearken to obey the Word of the Lord by the mouth of his Prophets, but beat one and destroyed another, till at length, through unbelief and hardness of heart, they crucified the Lord of Life, whom they put to open shame without their City gates, for which cause, their

day

day was over, and their House became desolate, even so will it be with the Rebellious in this day, who reserve Gods spiritual Enemies, by keeping them alive whom God hath appoynted to be destroyed, which for not obeying the command of God by his Son, the Lord of Life, but refuse the tenders of his Grace, by his gifts of divine Light and Word of his Spirit, which keeps striving from day to day, and from time to time, until their day be over, and House be left desolate; for the Spirit of God vvill not alvvays strive vvith man; which is matter of great vveight for all to consider, that they may so live in obedience to the manifestation of Gods Spirit, that they may come to vvitness every evil Lust of the heart, and corrupt desire of the mind, vvhich are the invvard Enemies to God and mans Soul, that they may not reserve or keep any one alive, but keep all dovvn vvith the spiritual Svvord of Gods Povver, in and through the Lord Jesus Christ, vvho vvith-holds not from any that are vvilling to take up the Cross to their natural will, and follovv him, to gain the Crovvn, vvhich is far from them that lust after War and Fighting vvith the outvvard Svvord, vvhich hath no relation tovvards the promoting of Gods Kingdom by Jesus Christ, vvho hath said, *all they that take the Sword shall perish with the Sword*; vvhich is according to the Apostles Query, *From whence come Wars and Fightings among you? come they not hence, even of your Lusts, that war in your Members? ye lust, and have not, ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask amiss, that you may consume it upon your Lust*, Jam. 4. 1, 2, 3. Then they vvhich ask cannot receive, because thay ask that vvhich God hath forbidden; they lust to kill, and ask Victory, that they may spend it

on their lust; but their reward is to be according to Christs vvords, all that take the Svvord, shall perish vvith the Svvord.

But some vvill say, *If the Spirit move the* Quaker, *he will sell his coat and buy a Svord to fight for his Religion.*

To which I Answer,

That Christ sent his Disciples vvithout *Purse*, and Scrip, and Shoos, yet they lacked nothing, notvvithstanding he said unto them, *He that hath a Purse, let him take it, and likewise his Scrip and he that hath no Sword, let him sell his Garment and buy one, for I say unto you, that this that is written, must yet be accomplished in me.* So he that had no Svvord, vvas to sell his Garment and buy one, that the use of the Sword, according to the Righteousness of the Lavv, might befulfilled by the Righteousness of Christ, vvho said unto them, *that tvvo Svords were enough*, Luke 22. 35, 36 37, 38. Then seeing that tvvo Svvords vvere enough, for the Disciples of Christ, by vvhom the use of the Svvord vvas fulfilled by the Righteousness of Christ, as to the Lavv, then vvhose Unrighteousness is that, vvhich the many Svvords are fulfilling in this day? for the use of the Sword, as to the Righteousness of the Law, is fulfilled by the Righteousness of Christ, which suffered his Body to be pierced for the sins of the People, that all might witness him to be the end of all War, *Strife* and Contention; for if his Kingdom had been of this World, he could have prayed to the Father, and the Father would have sent him more then twelve Legions of Angels, and this was in full satisfaction to *Peter*, which was after *Peter* had put up the Sword, when Christ said to him, *all they that take the Sword, shall Perish with the Sword,* which doctrine is true, as by the Spirit of God, and holy scripture,

with

with daily experience, which teaches the same; but Faith and Patience of the Lords People, witness the Kingdom of Christ, not to be of this World, for which cause, they cannot fight for him with the carnal Sword; for the Spirit of God doth not change in his People, to command them from a thing that is evil one time, and another time move them to do it; for the Spirit of God, by Jesus Christ, moves his People in the way of holiness, in which holy Way of Righteousness, they have born their faithful Testimonies for Gods holy Truth, against Fighting, to defend their Faith by or with the carnal Sword, or to take up any such like evil Practice again; for Gods way of bringing his People nearer to him, is by Jesus Christ, whose Kingdom he will more and more exalt in the hearts of the faithful, and not with the using of any carnal Weapon, but by the Power of his own Spirit, *Ezek.* 4. 6. in which state they desire the wellfare of all men, both Soul and Body, and not as many do, to kill the Body and say, they desire the wellfare of their Souls, whose Bodies they have destroyed; for the Spirit of God meaneth not any such thing, as to destroy mens Bodies with the carnal Sword, and say they desire the wellfare of their souls; for according to Christs Doctrine, *he that destroyes the Body of his Enemy cannot love the Soul of his Enemy*, for Christ came to save both Soul and Body, and through the Power of God in him, are many redeemed, which by nature were Enemies unto him; then what more can be said, are not men by nature Enemies to one another? then come to the Law and the Prophets, and do even as ye would be done unto, for if you will be beloved of God in Christ, you must love both Soul and Body of your Enemies, even as Christ hath done unto them which have been Enemies unto him,

for

for Love covers a multitude of faults, and Love leads them that are faithfull to God, to keep the ſayings of Chriſt, who hath commanded *to pray for Enemies,* and to do good unto all men, by which they may be the Children of their Father which is in heaven, in which ſtate the Kingdom of this World may become the Kingdoms of Jeſus Chriſt, that the Prophets ſaying may be fulfilled, *that Nation ſhall not lift up Sword againſt Nation, neither ſhall they learn War any more,* Iſa. 2. 4. Mich 4. 3. untill which time, the ſaying of Chriſt is fulfilled, upon them that take the Sword, which muſt periſh with the Sword; then happy are they that are yet living in the Body, and have known the end of all War, Strife and Contention, for unto their Number Will be the gathering of them that ſhall not lift up the *Sword* one againſt the other, neither learn war any more, of which Number are the deſpiſed of this day, who ſtrive to maintain *Peace,* by denying all Wars and Fightings with the carnal Sword, or of the like *Nature.*

CHAP. XXIII.

Concerning Conſcience, which juſtifies the Ways of the Righteous, and condemneth the unrighteous Works of the Wicked.

MAny People talk of Conſcience, among vvhom ſome there are vvhoſe Hearts are ſo hardned, that their Conſciences are ſeared, as vvith a hot Iron, ſuch are in the depth of Iniquity againſt God and his Chriſt, and many are they that have ſo little regarded Conſcience, that they have ſinned out the *Day* of Gods Grace, and many more are

are travailing in the broad Way of Destruction, and fevv there be that knovv vvhat Conscienec is, or the Nature of a good Conscience tovvards God and all men; for the Righteousness of God is held in a pure Conscience, by vvhich the fruits of their righteous Works are manifest in the sight of God, and in the sight of men; but the Righteousness of the World is Unrighteousness vvith God; for their Righteousness is held in a corrupt Conscience of their own Unrighteousness, vvhich is to themselves for Destruction; but vvhere there is any thing of Life in heart, mind and spirit, as to the things of God, vvhich concern the Wellfair of the Soul, there is Conscience at vvork, either excusing or accusing, according as their vvords, thoughts & actions are before the Lord, vvhich searcheth the heart, and giveth to every man, according to the Fruits of his ovvn Works, vvhether of Faith and Obedience, or of Unbelief and Disobedience, vvhich the Witness of God vvith every mans Conscience, vvill either justifie or condemn; for all men shall be tryed by their Deeds done in the Body, and accordingly they shall receive from the Lord, the righteous Judge of Heaven & Earth, vvho vvill call all to an Account in the great Day of his Coming to judge the Quick and the Dead; then happy vvill it be vvith them vvho have made good Conscience in all things of this Life, towards God and all men; for the Day is coming, in which Fear and Dread shall come upon all the Ungodly, vvho have not made Conscience of Obedience to the Name of the Lord Jesus, vvho is largely manifested, and many have and do believe and confess, and shevv their Deeds, as many have already done, vvho have brought out their Books of curious Arts, and burnt them in the presence of men, the loss of which to them vvas gain, though the price thereof amounted to

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fifty thousand pieces of Silver, *Acts* 19. 17, 18, 19. and such were they, that by believing made good Conscience before God in the sight of men, which if all would live up in obedience to the Witness of God, they would come to the improvement of the like Conscience before God.

CHAP. XXIV.

Concerning the free Love of God, in and by the Lord Jesus Christ.

THe Love of God, by the gift of his Spirit of Light, Life and Grace, is free for all men by Jesus Christ; *for God so loved the World that he sent his only beloved Son, the Lord Jesus, to suffer Death for all men, that whosoever believeth in him should not perish, but have everlasting Life*, *John* 3. 15, 16. Then they that believe in Christ, are them that abide in the love of God, which leads to keep all his Commandments, which he hath, by the Son of his Love, the Lord of Life, commanded all men to keep; for the great Love of God was manifest, *that Jesus, who was made a little lower then the Angels, for the suffering of Death, crowned with Glory and Honour, that by the Grace of God should taste Death for every man*, Heb. 2. 9. by which every man *that heareth his Word, and believeth on God, hath Life, and shall not come into Condemnation, but is passed from Death unto Life*, John. 5. 24. *For the hour is coming, and now is, when the dead shall hear the Voice of the Son of God, and they that hear shall live*, Vers. 25. which is according to the Apostles saying, *that when he was dead in Trespasses and Sins against God, the Voice of the Son of God appeared unto him, who*

became

became willing to give up in true love to serve the Lord with uprightness in heart and mind, by which thorough the Love of God in Christ, he came, through Faith and Obedience, to receive that *Crown of Righteousness, which was not only in store for him, but for all them, that love the appearance of the Lord Jesus in their own hearts*, 2 Tim. 4. 8. which is that true believing on Christ, by which the faithfull receive Life everlasting, *John* 6. 7. for he that loveth any thing more then the appearance of Gods Gift of divine Light of Life by Jesus Christ, he is not in the true Love of God to receive Christ; for he that will not come into obedience to the gift of Gods Spirit in his own heart, he is free (through Disobedience) from the Love of God by Jesus Christ; for it is the Willing and Obedient, that are made partakers of Gods heavenly Riches, by the Son of his Love, and Lord of Life, whose Life remains hid to them that are not willing, in true love, to forsake the love of all Visibles, and visible Delights for his sake, [illegible] they who in obedience to him, are willing to forsake the *love of Houses or Brethren, or Sisters, or Fathers, or Mothers, or Wife, or Children, or Lands, for the Name of Christ, they shall receive an hundred fold, and shall inherit everlasting Life*, Mat. 19. 29. Luke. 8. 29, 30. So that Life and Salvation is of no other way, then by that love which is free for God, to serve him in what he hath commanded by the Lord Jesus Christ, who requires no less love from his People, then to serve him in true love of Uprightness in heart, and mind; for he that was to come, is come to redeem his People from spiritual Bondage, and they are to serve no other love, [illegible] the Truth of God made manifest, by the Son of God [illegible] the Lord Jesus Christ, whose Commands they [illegible] keep

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all the dayes of their appointed time, and not to love any thing more then to serve the Lord with a perfect heart and willing mind, out of which state the Soul is free from that benefit which the faithfull receive through the love of God by Jesus Christ; for no man can remain in love to serve two Masters, he will either hate the one, & love the other, or despise the one, and hold with the other; for no man can serve God and mammon, *Mat.* 6. 2 . *Luke* 16. 13. but many are they that profess love to God in words, but their love is far from him in works, for he that saith his love is to God, and doth not keep the Commandments of God, the same is a Lyer, and the love of God abideth not in him . for whosoever keepeth his word, in him is the Love of God perfected, and he is known by his walking, *even as he walked*, Joh. 2. 1, , 3, 4, 5, 6. for Christ is the Righteousness of Gods Love to his People, *and every one that doth Righteousness, is born of him*, 1 Joh. 2. 2 . then People who are in a profession of Gods Truth, and of loving one another, and their Neighbours as themselves, which except such Professors are come to witness the saving Love of God, and of his redeeming Power, through Faith and Obedience, to the gift of his divine Light, and quickening Word of his Spirit, their Profession is for Condemnation, because it remains dead, as to the Love of God by Jesus Christ, in which state it is not he that saith *Lord, Lord, that shall enter, but he that doth the will of God*, in love of obedience to what he hath required, which is to serve him and keep his Commandments; *for in that day many shall say, they have done wonderfull Works in his Name*, but having not done the will of God, in perfect Love of Obedience, to keep his Commandments, they shall not

not be found worthy to enter the Lords Rest, *Mat.* 7. to 23. *Luke* 13.27. So that Gods Love is not for the rest of mans Soul which remains only in the outward Profession of his Truth, unto such the Lord will say, *Depart from me, ye that work Iniquity, I know you not*; so that the Love of God, by Jesus Christ, doth not reach to save the soul of any man, only and barely by an outward Profession of his Truth, but *if any man love him, and keep his Word, the same is accepted of God*, Iohn 14. for the Promise of Gods Love is only to them that fear him, and work Righteousness, they shall receive Life everlasting; for where the heart is, there the Treasure is also, if in the Love of Visibles, then free from the love of God; for all that is of the World, *the Lust of the Flesh, and the Lust of the Eye, and the Pride of Life, all which is not of God, but altogeather of the World and the World passeth away, and the Lust thereof, but he that doth the will of God abideth for ever*, 1 Iohn 10. 17. then as the World and Vanities thereof shall perish, the Souls of them whose minds remain in the things of this World, they shall perish also; therefore let none be deceived, for God is not mocked, *for whatsoever a man soweth, that also shall he reap; for he that soweth to the flesh, shall of the flesh reap Corruption, but he that soweth to the Spirit, shall of the Spirit reap Life everlasting*, Gal. 6. 7. 8. which is sufficient encouragement for all to be faithfull in love to God, by which they will come more and more, to witness of his divine Love to the spiritual strength of their inward man, through which every true Believer in him, comes to witness their holy Life in all manner of good Conversation, in which state the love of God, in and through the Lord of Life, leadeth us true love, *to do good unto all men, especially to them*

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of the Houshold of Faith, Gal. 6. v. 10. who are bound in true love to God, that they do not dare to love that which God hates, neither to hate that which God loves, neither indeed can they, because the Love of God is to his own begetting, and they that are begot of him, through Faith and Obedience in Christ, they can neither love nor hate, but as God loveth or hateth, that which is for him, or against him, so that the Life of every true believer in Christ, is of the nature of Christ, and is led by his spirit to love that which Christ loveth, and to hate that which he hateth, in which Life of true love to God, by his good Spirit of Grace, are the faithful led to perform his will, in all things of Love and Charity, to the honour of his Name, and the everlasting well-beeing of their own Immortal Souls; so that good Works are in a band of true Love and Charity, which man in his own Will and Time cannot perform, according to what the Lord requires; for the Lords Thoughts, are not as mans Thoughts, neither is the Lords Time, as mans time, whose Love is as unstable as the Mind, which moves here and there, having no constant abiding place, even so is the Love and charity of unstable men, which for want of true Love to God, and obedience to his command, they have no abiding in his Truth, but love and hate, even as the natural will stands affected one towards the other, in which state they run on in many words about Love and Charity, even as they do in all other things of the like nature, not knowing a bridle to the Tongue, in true love to God and knowledge of his Wayes, which lead the faithful in love to render unto every Man his due, in which work they do justly, love mercy, and hate all iniquity; in which life of true Obedience, there is

is no room to love that which the Lord hates, nor to hate that which the Lord loves, but to render, in true, love to every man, according to the mind of God in Christ, who doth not allow his Children, to give their holy things to Dogs, nor to cast their *Pearls* before *Swine*, but to live in the true love of God, which is above the Wisdom of the Serpent, whose Wisdom in unregenerated man, is far from the innocent Dove-like nature, in which life the faithful continue, and remain in the *Power* of an endless Life, in which they are redeemed from the pollutions of the World, which the unfaithful remain in; for as they are of the World, the world loves its own, but the Righteous, whom God hath chosen out of the World, such the world hates, *John* 15. 9. Then they which remain in the love of the world, they cannot receive the love of God, because they continue in Disobedience against the known will and mind of their maker, therefore they have no true love to God, nor his People, *John* 15. 18. but this the righteous know, that all things of this world shall perish, even so shall the love of them which are of this world perish also, but unto them which are of the world to come, the love of, God is there received, which shall endure forever; but the love of this World remains in the works of Darkness, in which the minds of them that are the Children of this World, are roving out of one perishing thing into another of the like nature, being unstable in all their wayes, as to the Lord; but the love of God which passeth knowledge, is stable in the hearts of all that are faithful, whose Works are without Dissimulation, abhoring all that is evil, cleaving only to that which is good; and leads to be *kindly affectionated in Brotherly Love, and in the holy fear*

of

of God, honouring, and prefering one another in the work of his own calling, who hath called his People out of all sloathfulness, into ferventness of Spirit, seeking the Lord, and rejoycing in Hope, patient in Tribulation, and instant in prayer, in which state love worketh no ill to his Neighbour, but is the fulfilling of the righteous Law, Rom. 12. 9 to v. 13. and 13. 10. So the works of the Righteous, manifest them to be Christs Disciples, *Joh.* 13. 35 *for they have not received the Spirit of Fear, but of Power and Love,* and good Works 2 Tim. 1. 7. Heb 10. 2, 4 which they that witness not these things, they remain in Darkness, as to the things of God, from which the Righteous cannot be seperated, *neither by tryal in Affliction, Tribulation, Distress, nor Persecution, neither Famine, Nakedness, Peril, nor Sword;* for as it is written, *the Righteous are all the day long killed for his sake, and accounted as sheep for the Slaughter,* Rom. 8. 35, 36. which is the state of Gods Heritage, who are justified by Faith, and have peace with God in Jesus Christ, by whom also, they have access by Faith, into his Grace, wherein they stand, and rejoyce in the hope of the Glory of God; and not only so, but they *glory in Tribulation, also knowing that Tribulation worketh Patience, and Patience, Experience, and Experience, Hope, and hope maketh not ashamed because the love of God, is shed abroad in their Hearts, by the holy Ghost, which is given unto them,* Rom. 5. 2, 3, 4, 5. so that *hight nor depth, nor any other Creature shall be able to seperate from the love of God which is in Christ Jesus,* Rom. 8. for their Souls are redeemed, and become the first fruits of his Spirit, in *Truth and Righteousness, and Holiness, Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, against such there is no Law,* Gal. 5. 22, 23. And

this is the Love of God in Christ, which passeth knowledge, *that they may be filled with all the fulness of God*, Ephes. 3. 19. in which state the Work of the Lord is done in them that are brought home to him, through perfect Obedience to his holy Will, in all things which of them he hath required, by the gift of his Spirit of Grace, in and through the Lord Jesus Christ, by whom the Righteous are saved, for they are grounded in the Love of God, which is without blame, forbearing in love, speaking in love, walking in love, dwelling in love, having no fear in love, being knit together in Faith and love, which is in Jesus Christ, 1 John 4. 12. Ephes. 1. 4. Thes. 3. 17. and 4. 2. 15. and 5. 2. 16. Col. 2. 2. 2 Tim. 1. 13. and many more Instances which the holy scriptures afford to the same effect that the free love of God by Jesus Christ, hath appeared unto all men, but all men have not received the free tenders of his love, through faith and obedience to his holy Will, so that by Disobedience to the free gift of Gods Grace, hardness of heart and unbelief hath got the Victory in all that perish, and God is clear of the Blood of all men that perish, because his free love hath been tendered, through the Death and Resurrection of Jesus Christ, who delights not in the death of them that perish, but had rather all might turn and live.

CHAP.

CHAP. XXV.

Concerning the Church of Christ, and Gospel Order in the Government of the Church of Christ.

IN the World among men of divers Perswasions, each Society pretends to be the Church of Christ, and each have their differing Forms to govern in their Church. Now Christ is but one in God the Father, and so are his Children but one in him, who are begotten by the quickening Word of his Spirit, which governs the Righteous in Thought, Word and Deed, by which they know his government in his Church, which are the true People of God, in whom Christ is glorified, *John* 17. 9, 10, 11. for as God is but one in Christ, and Christ is but one in God, so are the People of God but one in Christ, and Christ is but one in them; for as their Body is the Temple of the living God, he hath said, *That he will dwell in them, and walk in them, and will be their God, and they shall be his People*, 2 Cor 6. 16. Then Gods People, begotten by him, through their Faith and Obedience to the gift of his Grace, in and through Christ Jesus, by whom, through Grace, his People are of an upright heart and willing mind, to part with all that is not agreeable to his holy Will, who will not take up his abode in men of corrupt hearts, whose minds are not free to part with every delight to gain Christ, and only to delight in the performing of his holy Will, who knocks at the door of mans heart, for obedience to his holy Truth, which if any man will obey the Word of his Grace, he spiritually will come in and sup with them, and they with him, *Rev.* 3. 20.

3. 20. Then the Table of the Lord is in a clean heart, and with them of a willing mind; for Christ will not enter the Door to remain (for his abode) with them of corrupt hearts and unwilling minds, whose state is alway to confess, but never to forsake all sin against God and his Christ, *neither doth the most High dwell in Temples made with hands*, Acts 7. 48. & 17. 24. *For thus saith the high and lofty One that inhabiteth Eternity, whose Name is holy, I dwell in the High and Holy Place, with him also that is of a contrite and humble Spirit, and revive the heart of the contrite Ones*, Isa. 57. 15. *But to this Man will I look, even to him that is poor, and of a contrite Spirit, and Trembles at my Word* Isa. 66. 2. By which it is manifest, that God in Christ, by the Grace of his Spirit of Life and Light, dwelleth not in outward Covenants, made by men in their own time and will, whose hope of Salvation (as they say) depends on the Promises of God by Christ, who is not to be found in all their humane Precepts and Ordinances, which from time to time, for many years, People have observed, which to the Disobedient, the Lords coming to them will be, even as his coming was to a Generation in days past, whom savingly he did not know, because their works and way was not in obedience to his holy Commands, for which cause, though many Works by them were done in the outward Profession of his Name, yet they were commanded to depart from him, as workers of Iniquity, because they had not kept the Commandment of God, *Mat.* 7. 23. *Luke* 13. 22, 27. for the Works of their own establishing were found unclean before the Lord, even as all mens works will be, which are not established by the Power of Gods Spirit [illegible] through the Lord of Life, whose Life is only with [illegible] in men of clean hearts and willing minds, who are made willing that

Christ should rule every Thought of the Heart and Intent of the Mind, that all their Works may be done to the Honour and Praise of his own Name, and they to receive the Comfort of it to their own Souls; in which state of Obedience they witness the Cords of Gods Love to draw the heart and mind in to a more and more fellowship of his divine Nature, in and through the Lord Jesus Christ, by which they remain in the true Worship of the Spirit, and in the Truth, and such Worshippers are they whom the Lord seeks to worship him, *Joh* 4 22, 23, 24. & 6. 44 Then the true Church and *People* of God witness a drawing by his *Spirit*, or the Power of his Spirit, in and through the Lord of Life, otheways they cannot receive *Life*; *for no man cometh to the Son, except the Father draw him, for all things of the Father are delivered unto the Son, and no man knoweth the Son, but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son reveals him.* Therefore all that will come to the knowledge of God by Jesus Christ, it must be through Faith and Obedience to the gift of Gods Spirit of Grace, which comes by Jesus Christ, under whose easie Yoke and light Burthen all may learn of him, *who is meek and lowly*, whereby *they that are heavy laden may come to find rest in him to their Souls*, Mat. 11. 27, 28, 29. 30. for by and through the Power of God in Christ, every obedient Child learns of the will and mind of God in Christ, *Joh.* 6. 45. by which Life and Salvation cometh to them that believe, neither is there any true Believers, but as they are come to witness, in measure, of the like state; for he that hath not received the Son, hath not received the knowledge of God by the Son, through whom every true Believer in him receives Life; *for he that hath the Son, hath Life, and he that hath*

hath not the Son of God, hath not Life, 1 Joh. 5. 12.

Now they that have received this Life, they manifest it by fruits of a holy Life, in all manner of holy Conversation, doing no other to another, then as themselves are willing to be done unto; for as the outward Tree is manifested by its fruits, so is every mans works manifested by the outward manner of Life; for Grapes of Thorns, nor Figs of Thistles can no man expect to gather, neither is any mans Faith accepted of God without Works of Obedience to his holy Will; for as the Body is dead, without the Spirit, in the sight of men, so is Faith, without Works of Obedience, also dead in the sight of God, *Mat.* 7. 16, 17, 18, 19. *James* 2. Then where Faith is, without Works of Obedience, they cannot perform the Commands of God by the *Power* of his own *Spirit*, in and through the Lord Jesus Christ, that Church and People remain in a dead Faith to God, who is not a God to that which is dead, but a God to that which is living, in true Obedience to the manifestation of his Spirit, which they have received to profit withal, 1 *Cor.* 12. 7. for as in the time of the Law, there was means for the *Peoples* outward cleansing, who were to remain without the Camp, as not fit for the service of Gods Worship, before they were cleansed of their Filth, *Lev.* 13. 46. & 23. 42, 43. *Neh.* 8. 14. even so in this Gospel Day, is no man fit for the service of Gods Worship in Spirit and Truth, before he comes to witness something of an inward cleansing, through the little Leaven, whereby (through Faith and Obedience to his Talent received) he will come to witness more and more of Gods Power by Jesus Christ, until the whole Lump be leavened into the new Nature of Gods Kingdom in Jesus Christ, which only belongs to them of his Church, who

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are not in a state of always confessing, and never forsaking; but as the true Church acknowledgeth her Weaknesses and Inabilities, as of themselves not able to do any one work acceptable to God, so through Faith and Obedience to the Word and Power of God, by Jesus Christ (through his Grace) are they made able to do all things, according to what the Lord of his Church and People requires; so that they remain not in a state of always confessing what great Sinners they are, but withal forsake their sins, in Obedience to God, whose Power gives Victory over their sins, in which state they grow from one degree of Grace to another, till they become perfect Men and Women in Christ Jesus, which is according to the Apostles Doctrine, who were sent of God by Jesus Christ, to turn People from Darkness to Light, and from the Power of Satan to the Power of God, and praying, that they may present every man perfect in Christ Jesus, whose Church and People are not to remain in sin all the days of their appointed time here in this Life; and therefore many Teachers of this Age with their Hearers, are out of Gods holy Truth, in the Doctrine of Imperfection, and even so is the Life and Practice of many who call themselves by the Name of Christ, to say, that their Church is the Church of Christ, when in neither Doctrine, Principle nor Practice are they according to the Command of Christ, nor Example of his holy Apostles, but in a faith of their own Works, *teaching for Doctrine the Commandments of men*, Mat. 5. 19. But the Church of Christ are they of the Circumcision, which worship God in Spirit *and rejoyce in Christ Jesus, having no Confidence in the flesh*, Phil. 3. 3 and in all things relating to the Worship of God and Government in his Church, are they led and guided by the Power of Gods Spirit, in and

through

through the Lord Jesus Christ, who ever was, and will remain to be the Head of his Church, whom God hath built upon that Rock of Ages, and Foundation of many Generations, *against which the Gates of Hell can never prevail, for he is the first born of God, whom the Father hath put all things under his feet and gave him to be Head in all things over his Church; so that in him is the fullness, that filleth all in all*, Ephes. 1. 22, 23. for he is the Head of the Body, the Church, who is the beginning, the first and the last, the first born from the Dead, that in all things he may have the Preheminence; *for it pleased the Father, that in him should all fullness dwell*, Col 1. 18, 19. *for he is the Head of his Church, from which all the Body, by joynts and bands, have nourishment ministred, increaseth with the increase of God*, Col. 2. 19. which increaseth the knowledge of God in Christ, that not any one Member of the Body may be ignorant in spiritual things; and as every one hath received the true Knowledge and Faith of Christ, the Spirit of Christ will enable and move them to confess with the Mouth, God and Christ, in whom they have believed, and openly to confess and profess, without fear or shame, the Doctrine of Christ; & such have their Minds wholly given up to wait the movings of Christ, the Head, through whose Power the spiritual Understanding in each Member, comes to receive the true knowledge, in things relating to the well-fair of the Body; *for no man can truly say that Jesus is the Lord, but by the holy Ghost*, 1 Cor. 12 3.

Which doth manifest, that there cannot be the performing of any one Work, by any one Member, which will be accepted of God, but as they receive Power from the gift of his Spirit by Jesus Christ, who is the Head, by which the whole Body of true Believers witness his Government,

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in which Body, as every Member keeps faithful to the Head, it comes to know a true Government in its right place belonging to the Body, of which Christ remains the Head; for as every Member of the Body keeps faithful to the gift of Gods Spirit, he is serviceable, according to the measure of his gift, which is of service to the whole Body, in which Body each Member hath his gift, according to that measure which God hath given him to profit withal; for there are diversities of Gifts but the same Spirit; and there are differences of Administrations, but the same Lord; and there are diversities of Operations, but the same God, which worketh all in all; for the manifestation of the Spirit is given to every man to profit withal; for to one is given by the Spirit, the Word of Wisdom, to another the Word of Knowledge, by the same Spirit; to another the working of Miracles, to another Prophesie, to another the Discerning of Spirits, to another divers kinds of Tongues, to another the Interpretation of Tongues; but all these worketh, that one and the self-same Spirit, dividing to every man severally as he will; for as the Body is one, and hath many Members, and all the Members of that one Body being many, are one Body, so also is Christ; for by one Spirit are all the faithful baptized into one Body, whether *Jews* or *Gentiles*, *Bond* or *Free*, and have been all made to drink into one Spirit; for the Body is not one Member, but many; for if the Foot shall say, because I am not the Hand, I am not of the Body, is it not therefore of the Body? And if the Ear shall say, because I am not the Eye, I am not of the Body, is it therefore not of the Body? for if the whole Body were an Eye, where were the hearing? or if the whole Body were hearing, where were the smelling? But now hath God set the Members every one of them in the

Body,

Body, as it hath pleased him; for if they were all one Member, where were the Body? But now are they many Members, yet one Body, and the Eye cannot say to the Hand, I have no need of thee; nor again, the Head to the Feet, I have no need of thee; nay, much more, those Members of the Body which seem to be more feeble, are necessary; and those Members of the Body which we think to be less honourable, upon these we bestow more abundant honour and our uncomely parts have more abundant comeliness, for our comely parts have no need, but God hath tempered the Body together, having given more abundant honour to that part which lacked, that there should be no schism in the Body, but that the Members should have the same care one of another, and then where one Member suffers all the Members suffer with it, and when one Member is honoured, all the Members rejoyce with it.

Now the Church of Christ, which are the chosen People of God, they are the Body of Christ, and Members in particular, and *God hath set some in the Church, first, Apostles, secondly, Prophets, thirdly Teachers; after that Miracles, then gifts of Healing, Helps, Government, Diversity of Tongues: are all Apostles? are all Prophets? are all Teachers? are all Workers of Miracles, having all the gifts of Healing? Do all speak with Tongues? do all Interpret? but covet earnestly the best Gifts: And yet shew I unto you a more excellent way, though I speak with the Tongues of Men and Angels, and have not Charity, I am become as sounding Brass, or a tinckling Cymbal; and though I have the gift of Prophecy, and understand all Mysteries, and all Knowledge; and though I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing: And though I bestow all my goods to feed the*

Poor, and though I give my Body to be burnt, and have not Charity, it profiteth me nothing. So that these things are left recorded by the Spirit of God, with which every true faithful Believer, which is a Member of the Body, readeth his Duty, to follow Christ the Head, even as the holy Men of God in days past have done for Example, 1 *Cor. cap.* 12, 13. in which holy Work the holy Scriptures are of great help; for through Faith in Christ Jesus *they are able to make the Man of God wise to Salvation*; for of the Nature of God and Christ is every true Believer, begotten by him, and by his Spirit, gifted in measure, and are to mark them that live not up in good Works of Faith, to the way of Gods holy Truth, according as it is manifested by Jesus Christ, and left recorded by his Spirit of Truth, which hath commanded each Member of the Body, to watch over one another, not for evil, but for good, and if any Member be out of place, the next Members are to seek, in the way of the Lord, for to restore it into its place again; but when all diligent care and means hath been used for its restoration, and with long waiting cannot be recovered, but remains in a state of dishonour to the Body, the Body is to cut off that Member, in obedience to God, by which means all the other Members of the Body may receive benefit in the Work of the Lord, by by casting that Member from the Body, which hath offended the whole Body, and by all the other Members of the Body cannot be restored to the Body again; *for its better that one Member should perish, than that the whole Body should be cast into Hell,* Mat. 5 29. & 18. 8. *Mark* 9 47. So that of what use soever that Member hath been, as to the benefit of the Body, whether as the right Eye or the right Hand, yet if once corrupted, and cannot be recoved by all the other Members

bers of the Body, it is not to remain whereby to destroy the whole Body, and to cause it to perish: So that all is to be done by and through the gift of Wisdom, which is from him who is the great Physitian of Value; so that all are to stand faithful upon their Watch, and to watch over one another for good, and not for evil, that all may be done to the praise and honour of Gods Name, and for the Prosperity of his Truth, in and among his chosen *People*, which are the Church of Christ, among whom there can be no real forgiving of each other, further than thy Brother turns to thee, and says, *he does Repent*; for the Lord forgiveth no man, but as he doth turn by Obedience, and Repent. So that all may live so as to keep out that Canker Worm of *Prejudice*, which hath eaten up some, till they are become nothing, as to the Life and *Power* of Gods saving Truth by Jesus Christ, *but are turned with the Dog to the Vomit, and with the Sow to the wallowing in the Mire*; such went out from the People of God, because they never were of the Church of Christ, but remain as Land-marks, and not as Way-marks for any of the Lords *People* to follow; so there is no unbinding that on Earth which is not unbound in Heaven, neither binding that on Earth which is not bound in Heaven; but that all may be done to the Honour of God, and *Prosperity* of his Truth, whose *People* are to pray, that in all their Undertakings for his Truth, the Will of God by them may be done on Earth, as it is done in Heaven, through which he will have the Honour of his own Work, and they the Comfort of it to their own Souls, which I desire may be fulfilled.

When all the scattered Sheep shall come
Into that Fold, in which are some,
Then will the faithfull come to see
Christs Church in glorious State to be.

AMEN.

CHAP. XXVI.

Concerneng the State of all men, and of Gods Judgments, and also of Gods calling the Jews, and manner of their Return to the Light of the Gospel.

THe Light of the Gospel is of God by Jesus, who is the Power of God to Salvation, in all them that believe, and the Power of God for Condemnation in them that believe not, *John* 1. 11, 12 for the Lord searcheth the heart and tryeth the Reins, even to give every man according to the fruit of his doings; for the Light of Gods gift of divine Life, by Jesus Christ, makes manifest what fruit God requires of the Sons and Daughters of men, who through Faith and Obedience, do not answer his holy Will, for which cause the Wrath of God is revealed from Heaven, against all Ungodliness and Unrighteousness of men, because their Life of Disobedience is knowingly against the gift of Gods divine Light, which is their Condemnation for their evil Deeds, *John* 3. 19, 20. *for that which may be known of God is manifested in them, for God hath shewed it unto them*, Rom. 1. 18, 19 *For the Lord sheweth unto Man what is his Thoughts, Amos* 4. 13. Which if through Faith and Obedience to what the Lord makes manifest, then the Thoughts of the Heart and Intents of the Mind are justified before him; but if their Works are of Unbelief, through Disobedience, then the Thoughts of their Heart and Intents of the Mind are for Condemnation; *for every Obedient Child of God bringeth his Deeds to the Light, by which they are manifest to be wrought in God; but they who are Lovers of their*

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own unrighteous Ways, more than they are Lovers of Gods holy Truth, they hate the Gift of Gods divine Light, because by it their evil Deeds are reproved So that the state of all men is either of Obedience or Disobedience to the known Will & Mind of God, made manifest by the Light of his Spirit, in and through the Lord Jesus Christ, whose Light is not hid to them that are faithful, but through Disobedience, *the Wicked, that sin away the Day of Grace, their Candle hath been often lighted, and through their Disobedience goeth out again, Job* 21. 17. & 8. 5, 6. *Prov.* 24. 20. *So that if the Light of the Gospel be hid, it is hid to them that are lost, in whom the god of this World hath blinded the Minds of them which believe not, lest the Light of the glorious Gospel of Christ, who is the Image of God, should shine unto them,* 2 Cor. 4. 3, 4. So that it is through continued Disobedience by which men perish; *for the Light of the Lord is not hid under a Bed, nor under a Bushel; for there is nothing hid that shall not be made manifest, neither was any thing kept secret, but that it shall come abroad, Mat.* 5. 15. *Mark* 4. 21, 22, 23. *Luke* 11. 33. By which it is clearly manifested, that Gods Wrath and Indignation in his just Judgments upon the Unrighteous, is because of their Unbelief and Rebellious living, *which is as the sin of Witch-craft before him, and in his sight.* Now as the state of the faithful witness Salvation by Grace, through Faith and Obedience, so also do the unfaithful witness Condemnation & Destruction, through Disobedience and Unbelief, begotten by the Father of all Unrighteousness. So that the state of all men are either in Servitude to the Power of Gods gift by Jesus Christ, or in Servitude to the Power of the Devil, who is the Father of all Unrighteousness, which the Disobedient live in, and in that state of Disobedience the Wicked perish for evermore;

more; but unto the Righteous hath God regard, whose Portion is of his heavenly Riches, which shall for evermore endure with his People in the World to come. But the Day shall come, and now is, that the Lord shall suffer his Judgments to make way for the Righteous to inhabit the Earth, in which the Wicked have, of long time been suffered (through the permission of God) by the Enemy of Mans Peace, to lay waste the Lives and Estates of the Righteous, who shall inhabit the Earth with Peace and Quietness, when the Lords Judgments have destroyed all the Thornes and Thistles, with all other the Combustible high and lofty Trees, which have long incumbered the Lords Earth, without bringing forth Fruit unto him, through whose Judgments of *Famine, Sword* and *Pestilence*, with other Judgments of the like Nature, by which the Potsherds shall dash one against another, till the Earth shall become plain and smothe, from the crooked Nature of unrighteous men; *For every Valley shall be exalted, and every Mountain and Hill shall be made low, and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, and all Flesh shall see it together, for the Mouth of the Lord hath spoken it*, Isa. 40. 4, 5 Luke 3. 5. *And all Flesh shall see the Salvation of God in that Day, in which all* Israel *shall be saved; for there shall come out of* Zion *a Deliverer, and shall turn away Ungodliness from* Jacob *which is his Covenant to them, when he shall take away their sins*, Rom. 11. 26. 27. *for the Lord will finish the Work, and cut it short in Righteousness, because a short work will the Lord make upon the Earth*; and for that end hath the Lord begun in his Judgments among the Wicked, that he may make way for his Seed in the Remnants of the Nations which shall be saved, of which there

is a Number already gathered, unto which ſmall Number of deſpiſed People, the Lord is daily adding unto his choſen Heritage and elect Seed, unto whom the *Promiſe* doth belong, which is to all them that fear the Lord and work Righteouſneſs, unto them is the gathering of the Nations which ſhall be ſaved, and for their ſakes hath the Lord begun his righteous Work againſt the Adverſaries of his Truth, whom he will overthrow and bring to nought, *for out of Heaven will the Lord thunder of his Judgments upon them; and will judge the ends of the Earth; for God hath given ſtrength to the Righteous, and will exalt the Horn of his anointed, and he ſhall only and alone rule, unto whom the Government doth belong; for when his Judgments are in the Earth, the Inhabitants thereof will learn Righteouſneſs; for God ſhall ariſe in Judgment to ſave the meek of the Earth, and the Wrath of man ſhall praiſe him, and the remainder of Wrath ſhall the Lord reſtrain,* Pſal. 7. 6, 9, 10. *And the Lord will return to* Jacob, *and have Mercy upon the Houſe of* Iſrael, *after they have born the Shame of their Treſpaſſes, whereby they have treſpaſſed againſt the Lord,* Ezek. 39. Then will the Lord gather them from among the *Heathen*, and they ſhall know him whom their Fathers ſlew, to be the Lord of Life, then ſhall they ſing Praiſes acceptable to God, giving Glory due unto his holy Name, and their Offerings unto him ſhall be in the *Beauty* of Holineſs; for they ſhall know the Lord, and him the only true God ſhall they worſhip in the Spirit and in the Truth; then ſhall the Earth fear before the Lord, and the World alſo ſhall be ſtable, that it be not moved; then the Heavens will be glad, and the Nations will ſing Praiſes to the holy One of *Iſrael*, whom they ſhall know to rule and reign in the hearts of the Out-caſts of *Iſrael*; *for if the caſting away of*

them have been the reconciling of the World, what shall the receiving of them be, but Life from the Dead? Rom. 11. 15. *Then let the Sea roar, and the fulness thereof, let the Fields rejoyce, and all that is therein; then shall the Trees of the Wood sing out at the presence of the Lord, for he cometh to Judge the Earth.* Chron. 16. *And unto them that fear his Name shall the Sun of Righteousness arise with healing in his Wings; and they shall grow up in Truth and Righteousness before the Lord, and the Wicked shall be as Ashes under the Soles of their feet, in the Day that I shall do this, saith the Lord of Hosts;* for the Lord will pour out of his Spirit upon the Fathers and the Children, and the hearts of the one shall be turned towards the other; for *Truth and Righteousness shall reign in all the Earth, and there shall be no more Noise of the Horses rushing into the Battle;* for all carnal Weapons of War shall be done away, *and all the Kingdoms of this World shall become the Kingdoms of God and his Christ, and the Lord of Life shall rule and reign in his People for evermore;* and happy is it with that small Number of despised Ones among men in this day, who witness the beginning of these things in themselves; for having set their hand to the Plow, & not looking back, they shall be made fit for the Kingdom of Heaven, into which no unclean thing shall ever enter; for it is prepared of God by Jesus Christ, for them that have kept his Commandments in this Life, and not for them that plead for a Body of sin all their days, in which sinning state they know no end of Disobedience against Gods holy Truth; *for sin brings Death, and Death brings Judgment,* which is for Wrath to come upon all the Ungodly, which fear not God, to keep his Commands; for which cause the Wicked live in a Hell upon Earth, which by the Wrath of Gods just Judgment, will

will be enlarged to all the Wicked after this Life; for for when the Righteous dye, they dye to live in the Lords Rest, where they enjoy *Pleasure* at the right hand of God for evermore; but the Wicked (who have disregarded the Commands of the Lord in this Life) they dye to live in Everlasting Torment of the fiery Flames of Gods Wrath and Indignation, which is the Reward of all the Wicked and Ungodly of this Life whose Life is far worse than the Life of a Dog or a Toad, for when they dye, all their Misery is ended, but when the Wicked dye their great Misery then beginneth, and will encrease forever and ever. Which things are too little regarded by many in this Life; but the Day will come, in which they shall wish, that others might have warning, *but if they will not hear* Moses *and the Prophets, neither have they regarded the Lord from Heaven*; for which cause is their Misery, which will come upon all the Ungodly that call not (as they ought to do) upon the Name of the Lord.

CHAP. XXVII.

Concerning the begetting, being born and brought forth of the Immortal and Incorruptible Seed of Gods Kingdom by Jesus Christ.

THe Immortal and Incorruptible Seed of Gods Kingdom in Jesus Christ, is of that Birth which the World by all their Wisdom in outward Learning, are never able to find, neither can any ever know, to witness the new Birth, further than by Faith and Obedience to the gift of Gods Spirit by Jesus Christ, whose Spirit of [illegible] makes free

from

from the Law of Sin and Death; for the Seed of the Kingdom, is of a heavenly divine Nature, which hath no fellowship with the Works of Darkness, in which all that disobey the Lord of Life remain, by which their Birth is of the Enemies Seed, which alienates the Heart of Man and Woman from true Obedience to God; in which state they are Strangers to the nature of the New Birth, *which is not born of Blood nor of the will of the Flesh, nor of the Will of Man, but of God*, John 1. 13 for it is born of the Spirit of God, and brought forth by Grace, through Faith in Christ Jesus, by whom the Children of men have received a measure, which though, but as a grain of the smallest of all grain, it is of the little leavens Nature, to purge out, and leaven the whole Lump into the nature of Gods Kingdom in Christ Jesus, whom the World by all their Wisdom can never know; for the things of Gods Kingdom are hid from the Wise and Prudent of this World, and revealed to the Children of God, whose Life remains in the Babe-like Nature of God in Christ, whose Babes they are, begotten of God by the word of his Spirit, through Faith and Obedience to the Lord of Life, in whose Life and Nature, every true Child of God, in their measure, live, move and have their being, in the nature of him; for as his nature is the New Birth, and all that are born of him they bring Fruits acceptible to him; for they are the Children of the Day, which live in the Light, and walk in the Light, which the Children of the Night cannot do; for the Day of Gods Visitation, by the gift of his divine Light, is unto them a dark thing, at which the wise stumble, and the prudent cannot receive; for by their own Wisdom in their own prudent way, is their Understanding darkened

quickened, as to the things of God, and Nature of his Kingdom, neither can any grow to understand the things of God by Jesus Christ, but as they grow in Grace, through the affectual working of his divine Life and Light, by the quickening Word of his Spirit, which opens the understanding, and enlarges, the gift of his divine Nature, through which the holy Seed increaseth more and more, and in the increase bringeth forth fruit, more and more abundant, to the praise of God, and honour of his Name, and well-being of the Soul in Christ Jesus, who is the Author and Finisher of his own Work of Righteousness in his true begotten People, who are begot by the gift of Gods good Spirit of Grace, Life and Light, in which the faithful see Light, *Psalm* 36. 9. for by Light is all and every Deed of Darkness manifested, so that Faith in Christ Jesus, and Faithfulness & Obedience to the gift of Gods divine Light, is the first beginning of an acquintance with the divine Nature of Christ, who draws the heart of every faithful man and woman, into the assurance of Faith, *having their hearts sprinkled from an evil Conscience, and their Bodies washed with pure Water*, Heb. 10. 22. and of this Nature is the Seed of Gods Kingdom in the hearts of them that belong unto him, the nature of whose Kingdom, the wise prudent part in man cannot comprehend; for the wise unregenerated part, is that which ramains in the Fall, and is alienated from the true Seed of the Kingdom, which will not take root in any other ground, but in that honest heart, which is made willing to bear the Cross, in all things to the self will, in which state of subjection to the will of God the Seed takes root down-ward, and brings forth Fruit upward, to the honour of Gods holy Truth; so

than all reasoning with Flesh and Blood is shut out by the Power of Gods Spirit in every upright honest heart to wards God, in which life of Obedience, there is no giving way to the Earthly part, which ramains in the Disobedient, through which they oppress the Seed of God, and cause his Life, in the measure of the Seed, to depart, which if they were but faithful to the measure of Seed received, the Life of Gods Spirit of Grace would increase, to the withstanding of all the Enemies *Power*, which through the willingness of the obedient part being yeilded to him, the true Seed of God will take no root of abidance in any sort of ground whatever, where People live in a state of sinning against God and his Christ, *Mat.* 13. So they that are new born of the incorruptible Seed, they first come to dye, through the Cross of Christ, which crucifies the self will prudent part; for Knowledge, without Obedience, brings Death over the Soul, in which state the Kingdom of God is hid; *For that which is born of the Flesh is Flesh, and that which is born of the Spirit is Spirit*, John 3. 2, 3, 4, 5, 6. So they that are truely begotten of God in Christ, they witness the New-Birth, *which is not born of Flesh and Blood, nor of the Will of Man, but of the incorruptible Seed, the Word of God, which liveth and abideth forever*, 1 Pet. 1. 23. Now the Word of God which abideth forever, is of his Spirit of Life, Light and Grace, which floweth into the hearts of true Believers, through Faith in Christ Jesus, who draws the willing mind to partake of Gods heavenly Riches, in and through him who is the Lord of all Grace, Life and Light, which by measure lives, moves and abides in the heart of every sincere *Believer* in him, through whose Power they witness a daily decaying of the first Nature, and a daily increase of Newness in a holy Life unto God,

who

who gives power to the weak & feeble, through which there is no distrust in the Power of God, which they daily experience to give them Victory over every Thought which would exalt it self above the Witness of God, and hinder the growth of the Seed of the Kingdom of Heaven, in which no man can enter, without being born again, the benefit of which no man is denyed of God by Jesus Christ, who hath said by his Spirit of Truth, *Whosoever will, let him take the Water of Li e freely*, Rev. 22. 17. Isa. 55. 1, 2, 3. By which it is clear, that the Spirit of God hinders no man of any benefit by Jesus Christ, for the Salvation of his Soul, that is, as Man keeps faithful to God, according to what he hath commanded by the Son of his Love, the Lord of Life.

Postscript.

MUch more might be related for the convincing of People concerning the Truth of God by Jesus Christ; but all that hath been, with all whatsoever of holy care and means that may be used, is but for the further Condemnation of them that refuse Obedience to the gift of Gods divine Light, which men have received as a Talent or Talents for them to improve for their Lords use, and the benefit of their Souls; for the Lord of Life waits with the Tenders of Life and Salvation for every Soul, where the heart and mind is willing to forgo all the ways of Unrighteousness, and to give up in true Obedience to serve the Lord with an upright heart and willing mind, as becometh his People so to do; for there is no Salvation

of

of God by Jesus Christ to any mans soul, but by true Faith and Obedience to God in Christ, who savingly is not a God to them that love and delight in any one thing which is not according to his holy Commands; for as the Lord of Life was obedient to the Will of God in all things, for the Salvation of all that believe, so them that witness Salvation in and through him, must through Faith and Obedience, come through the Cross, even as he hath done; for as he was outwardly crucified on the outward Cross for the sins of the *People*, so must the Power of God, through Christ, come to crucifie every lustful affection, which would exalt it self above the Witness of Gods holy Truth, which no man can savingly partake of, but as he comes through faith and obedience to partake of Gods heavenly Riches, which are in store for all them that love the appearing of the Lord Jesus Christ, whom if any man will hear, let him not harden his heart by Disobedience in Unbelief; for the Devils Power is of no other strength than to tempt the mind of man to serve him, which if men obey his Temptations to serve him in sin, it begets the heart into a hard state of Unbelief, to believe no other but a sinning life all the days of their appointed time in this life; the cause of which is altogether through their Obedience to the Devils Temptations, whose Power never did, neither can force any man to sin, but as they yeild their Obedience to his alluring Temptations, which if through faithfulness men would watch and pray to God, the strength of his Power by Jesus Christ would give them Victory against and over every lustful Desire of the corrupted heart, which is by nature inclineable to serve no other save the Devil, which seeks all unrighteous ways to destroy the soul of Man, which through Faith and Obedience to what God hath of

his

his divine Grace and Light of his Spirit, made manifest in Christ Jesus, through which they may be saved. And though some may despise at my small measure in the aforesaid Work, yet this I have an assurance of, and that from the Lord of Life, that as I keep faithful to that measure of his good Spirit of Grace, Light and Life, which through Faith and Obedience he will increase my Faith and enlarge my Understanding, to understand his Will and Mind more and more in the things which concern the wellfair of the Souls well-being with God in Jesus Christ.

CHAP. XXVIII.

The Substance of my Letter to the Committee of the Militia in Salem, *in answer to what they did desire of me.*

I Received yours, by one of the Committee, relating to my joyning with your laying out Disbursments for a Town stock of Ammunition and Provision, against a time of Invasion. Now you your selves well know, that I never did with-hold the promotion of any Work among you, or any other of *Power* in this place, so far as it hath not been inconsistent with the Truth of God, according to my Faith, which leadeth me to assist and help, according to my measure, when and where God shall direct, until which time, if I should conform to your desire, where then will follow my Reward? And as to your War, both Temporal and Spiritual, where doth the benefit of it appear to a *People* whose unrighteous cruel *Bloody Laws* yet remain, only wanting *Power* against the Lives and Estates of their honest Neighbours, whom your *Priests*

hath

esteemed, as those of your Church Members, whom your selves do now put to Death as Witches, which possibly some of them may be so; and if that God should further permit the Devils Power against the Rulers, Priests and Hearers, it would follow to be the greatest of all other of Gods just Judgments that ever have befallen *New-England*, since they began to stock, whip, cut off Ears, banish, order for Bonds men and women, long and cruel Imprisonment, and taking away to the value of twenty hundred *Pounds*, besides the Lives of them four Righteous Persons put to Death at *Boston*; all which hath been the afflicted state of the Lords *People*, which in Derision have been known by the Name of *Quakers*. And if the Children of them that destroyed the Lives and Estates of the Lords People in that day, will say, *That they had no hand in the same* I say that their assertion is utterly false (so long as they condemn not their Predecessors actions) and I prove it by the rebellious *Jews*, many thousands of whom had no actual hand in destroying the Righteous in those days, and they could say even as these in this day, *That they had no hand in the same*; but forasmuch as they did not bear a faithful Testimony for Gods holy Truth, against the Unrighteousness of their Priests and Rulers, the just Judgments of God hath reacht their Posterity to following Generations; even so is it with *New-England*, while the Land remains defiled with the Blood of the Lords Servants slain at *Boston*, which *New-England* former Priests and Rulers have done, in the Name of God, and the Kings Name, without any warrant or example from either; but in their blind persecuting Spirit have maintained their persecuting way, from a command in the Law, which relates to false Worshippers in that day, which in this

Gospel

Gospel Day they have charged upon the Lords People, which worship the only true God in the Spirit and in the Truth; which if God should permit the Power of the Devil, by the spirit of Persecution, then might more than three parts of the People of the World lose their Lives, among whom it is evident the Lord hath a Number belonging unto him, though at present strangers to the outward Sufferings of Christ; *for he is the Light of the* Gentiles, *and Salvation to the ends of the Earth*, and by him the Remnant of the Nations which fear God and work Righteousness are saved; and he hath commanded, *That Wheat and Tears should grow together until the Harvest*, of which things I only hint to you, for your understanding my Mind concerning the Proceedings in *New-England*, whose former Priests and Rulers have not manifested the like Repentance as that of *Judas*, who repenting himself of betraying innocent Blood, and withal returned the Money which he had unrighteously taken, which Doctrine ought not to find itching Ears among any the Children of them who have persecuted the Lords Servants to Death at *Boston*; but as the Lords Servants and Messengers of his Truth have born the merciless Rod of that persecuting Generation, so ought every man concerned, either actually, or by consent, to be[illegible] Charity of the Lords People, which is great Charity indeed to inform them of their unrighteous ways against the Lord and his People.

The fore-going Letter some of them called Railing, but the Day will come, in which they shall know, and that from the just God of Heaven and Earth, that it is no railing to inform People of the Truth, which in the time of my Letter was both lawful and expedient for me so to do,

 neither

neither are they to have forgiveneſs of God, further than they turn and repent, neither are the Lords People to forgive that on Earth which is not forgiven in Heaven, but to pray that his Will may be done on Earth, as it is done in Heaven.

CHAP. XXVIII.

Concerning the Covering and Uncovering of the Head, in Honour to Man or Men.

WHere there is liberty by the Law of God for one man to remain with his Head covered before another, it can be no tranſgreſſion of any Righteous *Law* among men; and as to Cuſtoms of that nature, it is better to obey God than Man; for all things which a man is perſwaded of God in his own heart, to be comely, decent and of good report, that men ought, in obedience to God, to follow; but that which hath no Scripture Example from any command of Chriſt, nor *Practice* of any of his Apoſtles, for one man to ſtand bear-headed in honour to another, is that which cannot proceed from the Life and Power of God, becauſe it is not found in the holy Scriptures to be commanded of God, neither in practice by any of Chriſts Diſciples, nor his holy Apoſtles, but only a bear Cuſtom got up among ſome of the Nations, which indeed by many of them are ſo accuſtomed to the Hat, Hand and Knee, by or with which they beſtow ſo much Honour one towards the other, that by that practice, with others of their Works among men, they have not due regard to the Works of *Righteouſneſs* and Holineſs, for the honour of God,

God, before whom, in the time of praying & prophecying, the Head is to be uncovered, *for the Head of every man is, Christ, and the Head of Christ is God;* which proves a dishonour to the Name of the Lord, to honour men, whose hearts they know, not as to God, but honour them in the same form as they do the Lord, when their Prayers are made to him, who is the searcher of all hearts, and giver to every man according to the fruits of his doings, which to the faithful will be a Crown of Righteousness to the hoary Head, but to the Sinner, though a hundred years old he is accursed, which also doth of Hat-Honour, by which men honour that which is accursed of God.

CHAP. XXIX.

Concerning the great Judgments of God upon the Inhabitants of New-England *by Witch-craft.*

Witch-craft is altogether wrought, through the Spirit and *Power* of the Devil, which rules in the Children of Disobedience, who ramain in the Works of the flesh, with which Witch-craft is included, *Gal.* 5. and 5 20. for which cause the just Judgments of God, are the Reward of all Wicked and Ungodly men, but to all that repent, their Sins and Blasphemies, wherewithsoever they shall blaspheme, shall be forgiven, but he that blasphemeth against the holy Ghost, shall not be forgiven in this World, nor the world to come, *John* 5. 6, 17. *Mat.* 21. 10. Now as to divers Authors, their apprehensions are various, in differing one from the other about Witches and Witch-craft, which to prevent error,

that Truth and Righteousness may take place I have taken in hand, to set forth, in order, a Declaratiom, which is according to the holy scriptures, which do hold forth the nature and cause of People having familarity with the Devil, who is the Father of all Unrighteousness, through which Unrighteousness he begets the heart and mind to serve him, in which state more or less are most men, through which Life of Disobedience, the Understanding of man is darkened, that it cannot see what is for God, according to his will, neither do they comprehend divers works which are against him, which is also as a Judgment from God for Disobedience, which indeed is of the nature of Rebellion, which is as the sin of Witch craft; then where men are in the like state, they are blind, as to the knowledge of God, concerning such whom he commanded to be destroyed in the time of the Law, *Deut.* 18. 10. 11. 12. *Exod.* 22. 18. for they that are not come to the Law and the *Prophets*, do not know the will and Mind of God, relating to the new Law of Light, Life and Grace by Jesus Christ; *for they that serve sin, are servants to sin, and of him they are, whose works they do*, *Rom.* 6. 16. *John* 8. 44. *Mat.* 6. 24. *Luke.* 6. 13. Then in what state are they that are alwayes confessing, but never forsaking? for if through Obedience they did forsake sin, then there would be no such need of confessing that which they have forsaken, because where men forsake their sins, and live in all good order of Gods holy Truth, as they are commanded to do, then the Lord will remember their Transgressions no more, *Isa.* 45 7. and 44. 25. for where men keep Judgment, and do Righteousness at all times, they are not in a state of alwayes confessing, and of not forsaking.

Psal.

Psal. 106. 3. for where men confess and not forsake, their works manifest a dead Faith, *James* 2. 26. in which state of Disobedience they draw near with their Lip and Mouth, to honour the Lord, when it is manifest by Works, that the heart is far from him, and their fear is taught by the precepts of men; therefore doth the *Lord do a marvelous work, and a wonder; for the Wisdom of their Wise Men shall perish, and the Understanding of their Prudent men shall be hid*, Isa. 29. 13. Mat. 15. 8. Mark 7. 6. which scriptures are fulfilled, as a Judgment of God for innocent Blood shed in *New-England*, whose Priests and Rulers, with the consenting Inhabitants have been bewitched, that that should not obey the Truth of God, made manifest by Jesus Christ, whose Servants they have put to Death at *Boston*, for which cause (as a Judgment) they are deliverd up through Unbelief) to hardness of heart, to commit other sins, which with the sin of Blood, hath furder stored up the Lords Wrath, to add to their Troubles, through the increase of his Judgments against them, for rebelling against his holy Truth, for which cause, as Judgment increaseth against sin, so sin in *New-England* increaseth against Judgment, until the Light of sin at this time is of that hight and nature, that there is no less of the Priests and their Church Members, with others of their hearers, then five hundred accused of Witch craft; but some of them called Witches, with some of the afflicted Evidences (as the say) do give an account of seven hundred, all being by them accused for Witches, of which Number there is now this present year 169[illegible]. one hundred and twenty, which are apprehended for Witch-craft, of which there are 20 put to Death, and about twenty more condemned to dye; but by reason that the

Spectre

Spertre or apparition hath accused some Priest, and others accounted eminent, the Rulers have abated in their speedy work; and as at first they with speed, did condemn and put to death, so now with as much speed they have cleared many from their Prison, though as giulty of Witch-craft, by the accusation of the Specter, as they alredy put to Death, all which left this life in denial of what was laid to their charge though they had before confessed, yet when they come to dye, before the multitude, they said, that their confession was by reason of divers fair pretences, *That if they did confess, they should find mercy with God and Man, and one the other side, if not confess,* (as they said) *divers did threaten what would be done unto them*; So what with the Priests on the one side, and Relations on the other side, any indefferent man may judge of the work But as to the Work of the Devil to the afflicted Evidences, it is sufficient, in short, to say, that I never heard nor read of the like work from any Author; and not to omit *Lynn* Priest, who was one of the forwardest to have all that by the Specter were accused, to be put to Death, which in some short time, was also by the Specter (or Devil) accused himself; by which People may see and know, their eminent Teachers, (they so term) are no more freed from the Power of the Devil, then others so accused; for *Geo. Burroughs*, in denial of all laid to his charge (though a learned Preacher of the Gospel (as People called him) and a Teacher for them called the Church of Christ, was one whom now is put to Death) the other priests, do now render him as odious as may or can be; but let him be what he is, for my part, I know not to the contrary, but that in his Doctrine they do not him exceed, and

and as to their Principles and Practice, let the faithful judge how far they fall short of bewitching People, that they should not obey the Truth of God, made manifest by Jesus Christ, who came to destroy all the Devils Power, which (to me) many Teachers in this Age seem to uphold, through their imperfect Preaching, *That a Body of sin remains with all men to the end of this Life*; then where the Body of Sin remains, it must needs follow, that there remains the Devils *Power*, which doth bewitch *People* to commit sin, because all Unrighteousness is of the Devil, and all sin is of Unrighteousness; then they that commit sin are Servants to sin, even as we daily see, to the grief & trouble of the upright in heart, to see such a known Life of Disobedience among the Inhabitants of *New England*, among whom the Devils Power rules in their body of sin, and bewitches the Mind to obey him, in which state *People* are instrumental, through the Devils *Power*, in bewitching one another, either to believe pernicious false Doctrines, or to swear, lye and be drunk, which is common with all other sins, which attend them, that by false *Perswasions* men are seduced from the true Faith; so that in whomsoever the Devils Power bears rule, they are Instruments for his Service to bewitch others into the same manner of Life, even as we daily see one Drunkard, Swearer & Lyar begets another into the same sin, and of the like nature doth one evil minded Person beget another; for as the *Righteous* are Instruments in the hand of the Lord, to beget others into the Works of Righteousness, so are the Wicked Instruments in the hand of the Devil to bewitch others into the Works of Unrighteousness; and of this Nature is the bewitching of one another to serve the Devil in the Works of the Flesh, with which Witch-craft is included, *Gal.* 5. 20, 21.

Then

Then if they that despised *Moses*'s Law were to be cut off without mercy, under two or three Witnesses, how much greater Punishment, suppose ye, are they found worthy of, who live in Rebellion against the Lord of Life in this Gospel day? are they not to be cut off without Mercy, by the just hand of Gods Judgments, under three Witnesses, *viz.* the *Father, Son* and *Spirit*, Heb 10. 28, 29. which if otherways, that the command in the Law remain, of not suffering a Witch to live in this Gospel Day, then the false Worshipper, the Adulterer and the Adultress, with the rebellious Son, are also according to that Command, to be cut off from the Land of the Living, in which more than two thirds of the *People* are guilty of the one or the other; but Christ hath said, *Love your Enemies, bless them that curse you, do good to them that hate you, and pray for them which despightfully use you, and persecute you, that you may be the Children of your Father which is in Heaven; for he maketh the Sun to rise on the evil and on the good, and on the just and on the unjust; for if ye love them which love you, what Reward have you, do not even the Publicans the same? And if ye salute your Brethren only, what do you more than others, do not the Publicans so? Be ye therefore perfect, even as your Father which is in Heaven is perfect,* Mat 5. 44, 45, 46. which if People, through Obedience to the Command of God would fulfil his Will, according to his Command, it would soon put an end to all mens various Apprehensions, and these bussing Noises about the Devil and Witches, and indeed the very Name of a Devil and a Witch is to be abhorred among men; also shall the Name of the Wicked perish, which are no such manner of Witches as these are accused for, though through Gods goodness I have no Relation among them, neither am I any Advocate for the Devil,

Devil, Witches, nor Wicked Men, but desire that Truth and Righteousness may take place in the Earth; for it were better that one hundred Witches should live, than that one person be put to death for a Witch, which is not a Witch; but God Almighty best knows what the *Priests* and Rulers have done towards these People, who have not lived unto God as they ought to have done, for which cause these things are, (as a Judgment for Sin and Transgression) fallen upon them. But with the Righteous it is not so, because they abide in Obedience to the holy Commands of God, through whose Power they witness a sure dwelling place, having their settlement upon that sure Rock of an everlasting Foundation, *against which there is no Inchantment nor Divination for the Gates of Hell against it shall never prevail*; for the Love of God in Christ Jesus is to the faithful, and through him are they kept in perfect peace, out of which state the World remains unstable, having the mind tossed to and fro in the bustlings and clamourous Noises about the Devil and Witchcraft, which no man need to fear, as he keeps faithful upon his watch, in Obedience to Gods holy Truth made manifest by Jesus Christ; for while *Israel* kept faithful, the *Devil* could not get entrance; for it is said, *Surely there is no Inchantment against* Jacob, *nor Divination against* Israel, *Numb.* 23. 23. Which doth certainly prove, that if there were not first a falling from Obedience to the Command of the Lord, that he would not depart from them; for God hath commanded all men *to watch and pray*, that they may witness deliverance in the hour of Temptation; and if this Command had been kept by the afflicted Evidences, they could not have been possessed or bewitched by the Devil, nor any of his Instruments; for the cause of their being possessed or

 bewitched,

bewitched, hath been through a Life of Disobedience to God, who (as a Judgment for not obeying his Truth) hath suffered further affliction to come upon them, which is also as a warning to all others, that they may live (as they ought) to Gods Truth, which the Devils Power cannot touch; for though the Devils Power was permitted to touch the outward Man of *Job*, for a tryal of his inward Faith, but not to touch the inward Man; for whatsoever the Lord may suffer the Devil, for the outward tryal of his *Peoples* inward Faith, yet he never suffers the Devils Power to lanch in such a manner, as in these bewitched or possessed Evidences, which is almost beyond the credit of man to receive, what manner of strange actions they had, which I do believe the true *Prophets* of God were never acted by any such Spirit, which gives them (as they say) *the true knowledge who are Witches, and who are not, the divers of the Persons they never knew, nor never heard of their Names, before the Spectre* (or Devil turned informer) *made their Names known to them, and where they live*; and they have presumed to affirm, *That P. F. a Merchant of* Salem, *murthered J. R's Son of* Salem, *by drowning him at the Island of* Barbadoes, with many more things of the like nature, which are too tedious to relate of these afflicted Evidences; and I desire of God to be preserved from such a Spirit of Sights. And yet some (whose Names I shall not here mention) have said, *That these afflicted, bewitched or possessed Evidences, are the true Martyrs of Jesus Christ, and that they are killed all the Day long, and as his Sheep accounted for the Slaughter.* From which Belief the Lord deliver me; for the chosen of God, which we read of. (*Psal.* 4 . 22. *Rom.* 8. 35, 36, 37, 38, 39.) were not sighted by any such Spirit as these are sighted with; for

for they were Christs Sheep, and knew his Voice, who is the true Shepherd of *Israel*, which neither slumbereth nor sleepeth, but watcheth over his Flock by day and by night, and his Voice they know, but the Voice of a Stranger they will not follow, *John* 10. 5. *For they follow the Lamb of God which taketh away the Sins of the World*, *Joh.* 1. 29. for by his Blood are the Righteous made clean from that corrupt part, which is the cause in them who are afflicted and tormented, even as we see these Evidences be, whose whooping and hollowing, with all their other antick Actions, is far from singing the new Song, as they did who were redeemed, not by the power of Man, but by the Power of God, *Rev.* 5. 9, 10, 11, 12. for by the Power of God, without the help of Man, *were they made more than Conquerours, through him that loved them*, Rom. 8. 37.

So that the Love of God savingly, is to them that hear and obey, and not to the disobedient state, through which Unbelief and hardness of heart, brings People into trouble of Spirit; and it may be, that some of these People called Witches have been in trouble, which with other Circumstances, may have occasioned them to declare that against themselves, which (it may be) they are not giulty of; for to them that are in trouble of mind, by reason of unfaithfull living to God, the Devil may be permitted to work the frame of their Spirits into such Delusions, that thereby the whole natural sences of the understanding, may be drawn to believe a thing, which is but only in shew, and not in substance, *as for a man to believe that the Devil hath visible Book of natural Paper, and with the natural Blood of mens natural Bodies, they subscribe to this natural Book, and that the Devil*

taketh their natural Bodies of natural men and women, and baptizeth them with natural Water; and that he setteth them upon a natural pole, and carrieth them far above the highest Trees, to a natural House, where the Priests and the Devil give them natural Bread, and natural Wine, which they say they eat and drink, and he promises them to pull down the Kingdom of Christ, and himself to sit upon the Throne of Christ; with much more of the like nature, which some of these called Witches have confessed but most of them that have so confessed I think are at liberty, and those that have not confessed put to Death for what they have confessed of the like nature most of them (if not all have denyed again, which as to their denyal, I do believe would not have been of much benefit, had not the Devil been so hasty to inform against such whom some may think impossible to be witches, but as to that, God and their own Consciences know best; but the faithful may Judge, according to mens fruit, even as the Apostle did, when he said, *O foolish* Galations! *who hath bewitched you, that you should not obey the Truth, before whose Eyes Jesus Christ hath been evidently set forth, crucified among you*, Gal. 3. 1. So that Witch-craft is maintained through the Devils Power in divers manners, which to be sure, one part of Witch-craft properly belongeth to them that bewitch People, that they should not obey the Truth of Gods holy commands by Jesus Christ; for which cause of Disobedience (as before related) is it that some (as a Judgment upon them) are given up through unbelief, to hardness of heart, in which state some live in such horror of Conscience that their Lives are of such burden, that they willfully murder themselves, others in the same state, are as willing to dye as the other, but

but desiring to dye, and not being permitted to destroy themselves, because Death (as an addition to Judgment) fleeth away, *Rev.* [illegible]. 6. then in that state of horror, may they not accuse themselves of such sins which they have not commited, for this very end, to be destroyed by others? *for a wounded Spirit, who can bare?* Prov. 14. [illegible]. and how common is it in *Barbadoes* for black People to destroy themselves, meerly upon a false belief, of their being at more ease when out of this body, than in the body; then what changeth the nature between black People, and white People? the colour of the skin doth not change the Nature. But some may say, *The Negroes in Barbadoes do not go to Church.* Indeed is it so, and what better are many for going to Church in *New-England*, where they that have been nearest related to the Church, have manifested themselves to be the furdest from God, as witness their puting four of the Lords Servants to death at *Boston*, which Church they then accounted the purest Church in the World; and if the shedding of innocent Blood be the mark of a pure Church, the *Church of Rome* is more pure then the church of *Boston*, of which I may hereafter more relate; so that it is not the going to Church in New-England, that causeth white People to differ in nature, from black people, which go not to Church in *Barbadoes*. And therefore Judges had need to consider all things aright, because they are expresly commanded, *To do no Unrighteousness in Judgment*, Lev. 19. 15. Now some of these People have said to me, that they were in trouble of mind, and then hearing of themselves accused by the Specter, (or Devil turned Informer, that it made them even as it were besides themselves, or out of their natural

tural Understanding; and then hearing that all without confession were suddainly put to Death, and large promises of mercy from God and Man, and with the Priest and his Fallowers on the one side; and their nearest and dearest Relations on the other side, all urging to a Confession, which is so (as I beleive it was) let all rational men judge what state and condition these confessors were in; for we read, *That over much Oppression will make a wise Man mad*; and its easie to conceive that lesser Oppression will make them mad who are not in their right Understandings, by reason of some trouble in mind.

But the thing then is, how or which way, or by what means shall men come to know one that is a Witch, from one that is not a Witch?

To which I say, it must be by that Wisdom by which the Damsel, *Elymus* and *Simon* came to be known, *Acts* 10. 16. & 13. 8, 9, 10. & 8. 23. and notwithstanding they were known to be Witches, the Apostle did not direct to the command in the Law, *of not suffering a Witch to live*, but directed or exhorted him to repent; and pray; which ought to be noted, that first to repent, then pray, which may afford this use, that Prayer before Repentance is not accepted of the Lord, neither is Repentance, without the Fruits of Repentance, and without Fruits the Faith of Man is dead, even as the *Body* is dead without the Spirit, *James* 2. 26.

But then say the Professors of this Age, *Is there no other way and means to know Witches, but as the Apostle did in his day? Then there is no knowing a Witch in this day, because* (say they) *all such means by the Spirit of God is ceased; for the working of Miracles is past.*

Answ. Past indeed to them that know no other state, but

but to bear a Body of Sin all their days; but to them who are redeemed from sin, they know, in measure, as the Apostle did in his day; for if one Spirit cannot discern another, then Christ is not in his People; but the faithful witness Christ is spiritually in them, and in whom he is not, are they not Reprobates? 2 *Cor.* 13. 5. and to them is no Prophsie, no Revelation, no Miracle, for they are spiritually dead, deaf, dumb and blind, as to all the spiritual things of God by Jesus Christ, and to such the Truth of God (by any of his Servants) is as Pearl before Swine; and if a faithful man should say, *That he hath an infallible assurance that some of these twenty People put to Death in* N. E. *for Witches, were not such Witches, as accused, condemned and put to Death for*; then what follows, but the prosecution of Law, because he hath but one Evidence, and that's in himself by the Spirit of God; so though all are lawful, yet all things are not expedient, without the call of God thereunto. But Witches there be of divers sorts, as before related, and if any be convicted of Murder, they ought to dye; but if men once maintain it lawful to put all to Death for Witches, in whose likeness the Devil may appear, and work the like Wickedness, as is laid to the charge of these put to Death, they may, (I believe) put to Death for Witches, the greatest part of People now in the World, because its but a few in comparison that shall be saved; which greatest Number that perish, when the Spirit of God leaves striving, and the day of Grace is over, then their House becomes desolate, and they become the Children of him whose Work they have done, and he takes more full possession of his own House and Goods, which is the heart, mind and Spirit of them that are wholly departed from the Lord, and the Lord from them, (*Gen.* 6. 3.

6. 3. *Mat.* 12. 43. 44. 45. *Luke* 11. 24. 25.) And then hath not the Devil full Power over his own, that is, without their consent, to act and do, so far as he is permitted, any manner of Wickedness in their likeness, or in the form and shape of their Bodies? But to act and do such Wickedness in the form, shape and likeness of Gods faithful Children, is that which I cannot believe, therefore I leave it, waiting the Lords time for the further manifesting of that, with other Mysteries unto me, and doubt not, but as I remain faithful, the Lord will manifest unto me, in his own due time, what he sees convenient for me. And this I am well satisfied in, that if men maintain that command *of not suffering a Witch to live*, as in the time of the Law, that they are not Ministers in all things according to the Law, except they put to Death as the Law in that day did require, that is, *the Witch and the Wizard, the false Worshipper, the rebellious Child, the Adulterer and Adulteress*, all which were under one sentence of Death in the time of the Law; then why only a Witch, not guilty of Murder, to be put to Death in this Gospel Day, when Christ hath said *Let the Tares and Wheat grow till the Harvest, and to let the blind alone, for if one lead the other, both shall fall into the Ditch.* And though the holy man of God destroyed twice fifty, with their Captains, by fire from Heaven, and forty more by cursing them in the Name of the Lord, these things, according to Christs own words, are not lawful to be done in this Gospel Day, 1 *King.* 1. 10. *Thes.* 2. 24. *Luke* 9. 5 . *Mat* 15. 14. *Luke* 6. 39. *Mat.* 13. 30. *Mat.* 5. Then as to the Command in the Law relating to false Worshippers, as they were accursed, so was their whole Substance accursed also; therefore if these put to Death be Witches, it must needs follow, that they are

false

false Worshippers, then why they put to Death, according to that Command in the Law, and their Substance taken away to defray publick Charge, contrary to the express Command of God in the time of the Law, *Exod.* 22 18. *Deut.* 28. 16 & 13. 16, 17. But when men come to burn their *Books* of curious Arts, then the oldness of the Law will dye, and newness in Spirit will appear, through the growth of Gods Word, which in that day shall prevail, *Acts* 19. 17, 18, 19, 20. until which time, let Christs saying to the Rebellious *Jews* be sufficient, that is, when they brought the Woman taken in the act of Adultry, saying *Moses in the Law commanded that such should be stoned to Death*, Christ bids, *Let him that is without sin cast the first stone*; but no man among them being without sin, the woman escaped, even so may Witches, not guilty of Murder, escape in this day; for he that is wholly clear of every degree of Witch-craft, may cast a stone at Witches, that is, when as evidently proved as the Womans act was in Adultry, *John* 8. 4, 5, 6, 7, 8, 9, 10. for where the nature of Witchcraft remaineth, it evidently appears by Peoples Threats one to the other, and their living in Malice, Hatred and Envy one against the other, watching and waiting for the opportunity of advantage one against the other, and if no advantage present of damnifying one the other, yet the sin of Witch-craft in one degree, is as deeply rooted in them, as the sin of Adultry is rooted in him that looketh on a *Woman, to lust after her, hath committed Adultry with her already in his heart*, Mat. 5. 28. for the intent of Wickedness is of greater abomination in the sight of God, than the act of sin is in the sight of sinful man.

Of which number I am now concerned to give an account of *NewEngland's* first Inhabitants, and of them

which yet remain without Power, but in the very nature of their fore Fathers, justifying the Laws by which the Lords Servants were persecuted to Death at *Boston*, for which Judgment after Judgment hath fallen upon this place ever since, and the Lords just Judgments were to bring them to a sight of that sin of Blood, but instead of repenting, their hearts have waxed harder and harder against the Truth of God, delivered by his Servants, in that day, in which Day of Gods Truth to them, their requital was by destroying the Lives of the Lords People, with whose innocent Blood, *New-England* remains defiled; for the very first stept of the first Inhabitants towards this land, it may be questioned whether or not they fled beyond the command of the Lord; for finding the Bishops Yoke uneasie, under which if they had remained faithful, the Yoke of the Lord would have been easie, and his Burden light, but instead of manifesting the Lords cause in the other City, they fled this Land, which fleeing was it not beyond what the Lord hath commanded, when persecuted in one City, to flee to the other, that each place or each People may hear the Truth, which all that are called of God, are to deliver, according to their measure, which if any say that it was sufficient warrant from God, for them to flee the Land, and as *Paul* did, preach the Gospel where Christ was not named, then why followed they not *Paul*, as for example he followed Christ, *who came not to destroy mens lives, but to save, and make alive, by turning People from Darkness to Light, and from the Power of Satan to the Power of God*; but how have they turned the Native Indians, where Christ was not named, did they not in their first settlement, turn them in to the Grave, where there is no Repentance?

tances? a strang thing indeed, by a People that pretended so much to Gods Truth, as they did, and not come so far as the Law and the *Prophets*, but to do unto the poor Natives, otherwayes then they themselves would be done unto, well might such a work not be expected, to promote a People for the Service of God, & Honour of his Name, who hath well rewarded the Inhabitants of *New-England*, for their unrighteous dealings towards the Native Indians, whom now the Lord hath suffered to reward the Inhabitants with a double measure of *B*lood, by Fire and Sword, which had they followed the command of the Lord, to have prayed for their Enemies, and done to others, even as themselves would have been done unto, the Inhabitants might have been free from these great and terrible Judgments of God, which for sin and evil, is their Reward in this Day. So its evident that through their unfaithfulness to God, in their first settlement of this Land, and since hath been the leading cause of their being further left to do these unrighteous things, which have increased the Lords Wrath against them, and their following Generation, who remain guilty, for not repenting of sin and evil against God, for whose Truth they ought to have born a faithful Testimony in their publick Assemblies, against all the unrighteous Ways of their fore-Fathers, which have been against the Lord and his People, of which I may relate something, that others thereby may receive warning, not to follow Unrighteousness, but to remain faithful to their measure, lest the Lord deliver them up, through Unbelief, to hardness of heart, and they do as *New-England's* Priests and Rulers have done, which hath caused the hand of the Lord to be against them, and all that actually, or by silence,

 have

have consented to their unrighteous ways, which have been maintained by the Sword of the Magistrate, which the Priests, in the day of their *Power*, whitted sharp, through their false pernicious Doctrines, which did encourage the Rulers of that day to destroy all the Lords Servants that were found within their Government, under the Name *Quaker*, to whom they allotted the Valley of *Achor* for a door of Hope, *Josh.* 7. 24, 25. perverting the Truth of God, through their preaching up things in the Law, which *Christians* are not to do in the time of the Gospel, *Deut.* 13. 1 *King.* 1. 10. & 2. 24. *Luke* 9. 54. which notwithstanding they would preach and pray, *That all were accursed that did their Work negligently against the Quakers*, whose living among the People the Priests did impute to be the cause of Gods Judgments, which they said, *was the Peoples just Reward, for suffering any one* Quaker *to live among them*; whereupon the Rulers, with the silent consent of the greatest part of the Inhabitants, did make sharp and bloody Laws against the *Quakers*, whereby they were long imprisoned, under many Hardships, as in respect of the hard cold Clymate, without fire, and for days together without food having their Friends denyed of visiting them in any kind: but as the Lord was daily with them, their strength in love did increase towards him, who did uphold and support them in their great Sufferings, which were of that Nature, that one would even wonder that a People of so much preaching and praying, should be so Blind, and of so unbelieving hard hearts, to work in such a highe of Wickedness against the Lord and his People, whom they have imprisoned, whipt, stockt, cut their Ears, offering them to be sold for Bonds Men and Bonds-Women, banishing them upon pain of Death, if ever they return,

return, to be offered up at their bloody Altar; and to the value of twenty hundred Pounds taken from them for Fines; and made a Law, that every Master of a Vessel that landed any one *Quaker* within their Power of Government, should pay one hundred Pounds, and five pounds for any one that gave entertainment to any one of their Books, with much more of the like nature, acted and done by them to the aforesaid honest harmeless People, whom in their Law they have stiled with the name of *Rogues and Vagabonds, Blasphemous Hereticks, and Seducers of the People from the Faith*; but if they have called the Master a Devil, they of the same Spirit have called his People after the like manner, and after the same nature have they persecuted his Servants to Death at *Boston*, which Wickedness they would cover with a Lye, even as their fore-Fathers did, by giving large Money to the ignorant, *to say his Disciples stole him away by Night*; which large Money will not hide their Lying, no more will the twenty hundred Pounds taken from the *Quakers*, hide the Lyes of them in this day, who say, *The Quakers hanged themselves*; for the Law by which they were put to Death, was made after that they had been a time in the Country, which after their Return, according to that Law of Banishment, were they in a most barbarous inhumane way put to Death, being drove to their bloody Altar with Drums, Guns and Swords, and cut down, even to the breaking of their skulls, and in a barbarous manner dragged their naked Bodies in a Heap, with the gnashing of Teeth; in which inhumane manner they threw their naked Bodies into a stinking Pit, near to their Bloody Altar, not suffering their Friends to secure the place with Fence, by which their Bodies might be preserved from Swine, and other ravenous [illegible] By [illegible]

which

which it is evident they hanged not themselves, but as they were persecuted in one place, they kept the Command of the Lord by fleeing to the other, until they delivered up their Lives, as for Example the Lords Servants in days past have done, for the Truth of God and Testimony of Jesus, whom they have followed, even as the Disciples and Apostles of Christ have done. Then seeing that it is high Rebellion against God and the King, to put his People to Death without any warrant, precept, command or example from either, of how much lower nature is the Work of Witch-craft (if really it so be) in and about the Town of *Salem?* for the Lords People are to him as the apple of his Eye, *and he that toucheth them, toucheth the Apple of his Eye*, *Zach.* 2. 8. *Deut* 32. 10. *Psal.* 17. 8. *for whosoever offendeth one of them, better were it for him that he were drowned in the depth of the Sea*, *Mat.* 186. *Mark* 9. 42. *Luke* 17. 1, 2. Therefore People ought well to consider whom they establish to rule for their outward Peace among themselves; for where men of Persecuting Principles are appointed by the *People* to rule, where they once gain Power by the consent of the *People*, to persecute, their unrighteous Work draws the Judgments of God upon the Inhabitants of the whole place where they rule; for had the Body of the *Jews* withstood their unrighteous Priests and Rulers, by bearing a faithful Testimony for Gods holy Truth, they had been freed from that Judgment which now remains upon their Generation; even so is it with the Inhabitants of *New-England*, though many of them had no actual hand in shedding of innocent Blood, which hath defiled the Land, because they did not bear a faithful Testimony against the unrighteousness of their Priests and Rulers of that Day, for which cause every Judgment

upon

upon this place, reaches the whole Body of People in the general Calamity; for Christ charges the Spirit of Persecution *with all the righteous Blood that hath ever been shed*, Mat. 23. 35.

Then seeing that this Spirit of Persecution is charged with more Unrighteousness towards God and his People; then all them of that nature which they call Witches who have not that influence upon People to bewitch them, that they should not obey the Truth, even as the persecuting Priests and Rulers have done, which proves *P*ersecutors to be the greatest Witches in the World, because the one, as the Devil was only permitted to touch the outward Body, for the inward tryal of Faith, but the other are permittnd to bewitch *P*eople to persecute one the other to Death, and through the Power of the Devil, cause People to believe, that they are doing good Service for God, when they are persecuting his People to Death, *Acts*. 26. 10, 11. *and* 8. 3. *and* 9. 1, 2. which time hath been, and yet remains, where the Priests bear rule, *Job*. 16. 2. 3. *for as Troopes of Robbers have waited for a man, so have the company of Priests murdered in the way, by consent*, Hos. 6. 9. So that these things are in all places, where the persecuting Priests bare rule among the People, who are like their *Priests*, *Hos*. 4. 6, 7, 8, . . 10. & it is by the consent of the People, that persecuting Magistrates rule, and by consent of their Unrighteous Laws, do the perlecuting Priests destroy the outward Lives and *L*iberties of the Lords People, for which cause the Lords Wrath and Indignation is against the whole People, so far as they are either actually (or by silence) consenting to these things, through which the righteous suffer for the cause of Gods holy

Truth

Truth, who are not to give their Bread to Dogs, nor to cast their Pearls before Swine, neither are they to forgive further then men turn, and say, they repent, *Mat.* 6. 10. *Luke.* 17. 4 for no further then men repent of their Evil Deeds, will the Lord forgive; so that his will may be done on Earth, as it is done in Heaven, men are not to seek to unbind that on Earth, which is not unbound in Heaven, neither to seek to bind that on Earth which is not bound in Heaven, but to pray that the sin of Murder may not be laid to the charge of them that know not what they do, *Mat.* 5. 44. *Acts* 7. 60. for in this Day of great Trouble upon them that have not done even as they would be done unto, the Lord is daily adding unto their Afflictions, because they Repent not of their evil Deeds towards him and his People, whom *Pharaoh*-like they have opprest; but the Lord hath in a great measure with-held the roaring of the Lyon, and the fierce Lyon, and the Teeth of the young Lyon the Lord hath broken, and the strength of their power against Gods Heritage, is become of no force; for their striving against the holy One of *Israel* is brought to nought; for he is a consuming fire, to burn up and lay waste the Works of the Wicked, whose unrighteous ways have been in Disobedience against his holy Truth, in which the Righteous are preserved; for the Lord is the Hope of his People, against whom there is no Inchantment, neither against them can any Divination take place; for the Lord exalteth Judgment for the Oppressed, aud giveth food to the hungry, the Lord is his Name, by whose Power Miracles are wrought, and Wonders done, for the Lord openeth the Eyes of the blind, and unstoppeth the Ears of the deaf, and causeth the Lame to walk in pleasant places, the Lord raiseth them that

that are bowed down, and preserveth the strangers, he is God, and Lord over all, he relieveth the Fatherless, and pleadeth the Widdows Cause, but he turneth the way of Wicked upside down, which they that are not deaf, dumb and blind, may hear, see and understand, to the praise of God and honour of his Name, who preserves the Righteous from falling into the many Snares of the Worlds Ways and Customs, who are accustomed to serve in those things which the Lords soul abhors, in which state the blind lead the blind to Death, Hell and Destruction; wherefore the Day of Gods Wrath increaseth against the Wickedness of men, who, without Repentance, shall certainly perish; for the Day of Gods Vengeance hath overtaken many, and is hastening towards all that preach for hire and all that divine for Money, and to all them that pervert the Truth, and turn the cause of the Fatherless and Widdow, and he that putteth the Cup to his Neighbours mouth for outward gain, by which excess is made in the use of the Creature; and to him that oppresseth in time of Sickness, and wrongeth the weak and feeble in time of Trouble; and the Thief, with the Swearer, Lyar and Drunkard, and the Adulterer, with the Adultress, and he that oppresseth the Poor, and he that is opprest in buying, which seeks his loss by Oppression in selling, which causeth Oppression among the poor, even like a sweeping rain; and he that spends of the Creation beyond what is meet for his present state, and of all others, of what nature soever, as the Charmer, or Observer of Times, or Inchanter, or Witch, or Consulter with familiar Spirits, or a Wizard, or a Necromancer, for all these are an Abomination unto the Lord, which with these sins, and the destroying of the Lords Servants, let the Priests, Rulers, and rest of the Inhabitants

 consider

consider what Work there is for them to do, before the Lord will with-draw his Wrath, which burneth against *New-England*, for their rebellious stiff-neckedness in Unbelief and hardness of Heart against the Lord of Life, who hath given a measure of the same Light, Life and Grace to the faithful in this day, as to the Righteous in days past, through which they receive Wisdom from above, which leads them not to spend their whole time to study out of other mens Lines, made ready to their hands, but receive the mind of God in Christ, through the gift of that Wisdom which gave the Lords Servants to know the state of *Annanias* and *Saphyra*, and the Damsel, *Simon* and *Elymas*, *Acts* 8. 23, 24. cap. 5. 9. & 14. 9. 10, 11. & 16, 17, 18. But to them that live in known Disobedience against the known Commands of the Lord, they deny all infallible means by the Spirit of God, for which cause of Disobedience, the Light of the Lord is their Condemnation for evil Deeds, *John* 3. 19, 20, 21. for the Lord doth call to remembrance the Disobedience of them that are bewitched that they should not obey his Truth, and against them will the Lord draw up Judgment after Judgment, until he hath destroyed the Disobedient, even as he hath done to the Rebellious in days past; for he will cut off the Wicked, even as we see, in the midst of their days, in which day the sinner escapes not though a hundred years old, *Isa.* 56. 20. *Deut.* 18. 6. *Heb.* 10. 28. *Psal.* 37. 16. & 21. 37, 38 *Gen.* 6. 3.

Therefore let not People be any longer deceived by such idle Shepherds as we read of in days past, which live upon the Peoples Labour, and not profit their Souls, *Isa.* 56. 10. 11. *Ezek.* 34. *Mic.* 21. 2. 3 4. *Isa.* 5. 2. 9. 10. *Jer.* 14. 9. 10. 11. 12. 13. 14. 15. 16. *Joh.* 10. 12. 13. but instead

instead of Peoples searching the holy Scriptures, which through faith in Christ Jesus, are able to make wise to Salvation, they are roving in their minds after this and the other Teacher, as learned and brave Orthodox men, whom they esteem to be Preachers of the Gospel, not at all considering, that the Gospel is the Power of God to Salvation, to them that beleive, and condemnation to them that do not believe, which must needs follow, that such savingly believe not in the Power of God, which gives Power to them that savingly believe in his Power, which redeems the mind of every true believer out of every dead form, and from all dead formal Teachers, whose Teachings is altogether from the Letter, without the assisting Power of divine Grace and Spirit, which in words they will seem to own, but in works they deny; for their preaching is where outward profit gives the greatest encouragment, and if there be one place of more outward benefit then another, that is for the accutest Workman, and the lesser benefit for the weaker capacity in their way; but as Unrighteousness is of mans Enemys, and they are they of his own House, and unto them is their Obedience yeiled through which they are Servants unto him whom they obey, and Children unto him whose Work they do, *Rom.* 6. 16. *Ioh.* 8. 41. *Mat.* 6. 24. *Luke* 6. 13. 1 *Joh.* 3. 8. So that if they say, *they have no sin, they are Lyars, and deceive themselves*, for they remain in the Degeneration, having their minds alienated from God, and from serving him in the true and living way, *Rom.* 3. 11. 12. 13. *Psal.* 140. 7. *Prov.* 1. 16 *Isa* 59. 7. 8. But that nature which maketh a true believer is by Faith in God, through Jesus Christ, and they that are true Believers believe in

 him

him, of whose nature they be, which sinneth not, 1 *Joh.* 3.2. to 11. *Isa* 5.3.6. but they whose minds are exercised in the love of that which is below the love of God in Christ, are not worthy to receive him, *Mat.* 19. 20. to 25. and 10. 37. 38. 39. But through Disobedience the wise are blind from receiving the Truth of these things, *Mat.* 11.25. *Luke* 10.21. but the faithful press forward, having the assurnace, through Grace, by faith in Christ, that the Lord will perfect his Work of Grace, according to his faithful *Promise*, even as he hath done to his faithful Children in dayes past, *Gen.* 17. 1. *Job* 1. 1. and 8. 3. *Psal.* 18. 32. *Mat.* 19. 20. 21. *Ephes.* 4. 12. *Luke* 6. 40. *Col.* 1. 2 . for nothing less, then of what Obedience God required of man in the time of the Law, will be of God accepted in this Gospel Day, *Levit* 22. 21. *Deut.* 25. 4. Therefore not any one man nor woman, but shall be left without excuse in the Day of Account, because all have in measure, received to profit withal, *Joh.* 3. 16, 17, 18, 19, 20, 21. *Mat* 25. 1 *Cor.* 12. 3. to 9. *Ephes* 5. 13. 14. So that if People would but give up in their minds, to spend that time in reading the holy Scriptures, which they spend in that which only satisfies the Lust of the natural Will, which begets from a furder and furder obedience of retaining God in their thoughts by which the mind is fitly framed, through Disobedience, to yeild it self a seravnt to the Devils Power, through which they become Witches, and in one degree or another, are Instruments of bewitching others; in which state of Disobedience the World remains in Wickedness, bewitching one the other that they should not obey the Truth of God made manifest by Jesus Christ; so that the greatest sort of Witch-craft by the Devil, is to make men Instruments for his service, and to bewitch into

that which is of the most service to promote his Kingdom of Unrighteousness, which cannot be higher promoted, by any that serve him, then when they are by him bewitcht, to bewitch others into the like state, that when they are destroying the lives of the Lords Children, think it is of the greatest Service for God, and benefit to their Souls, which is the greatest sort of Witch-craft that ever was, for *People*, of the Devil, so to believe.

Now for all other sort of Witches, they only touch the outward, but cannot touch the Spirit of one true Believer in Christ Jesus, which, according to that command of God, for the destroying of Witches and false Worshippers in the time of the Law, if it remain the same in this Gospel Day, it reaches the Life of every *Persecutor*, which doth bewitch that they should not obey the Truth; in which state, though they worship not a false God, as in the time of the Law, yet they worship the true God in a false way, which comes under the same Condemnation *of not suffering a Witch and the false Worshipper to live*, in the time of the Law. So that Persecutors are no more the true Worshippers of God in this Gospel Day, than Witches, and other false Worshippers were in the time of the Law; *for Publicans and Harlots shall enter the Kingdom of Heaven before them that are of that Persecuting Spirit*, by which so many Thousands of People are bewitched, that they should not obey the Truth, but remain in the works of the flesh, with which Witch-craft is included, *Gal.* 5. 20. for which cause the Devil is permitted to imitate the very form of the way and manner of their former proceedings against the *People* of God, at their general Court in *Boston*; for some of the afflicted, bewitched or possessed Evidences say, *That the black Man*, (*i. e.* the Devil)

Devil) *in a high crowned Hat, with his Priests, have divers times called together about four or five hundred of their Number, at* Salem *they use to assemble themselves together, breaking Bread and drinking Wine, which they call the Devils Sacrament, which practise* (as the Evidences, with some of the confessed, say) *is before they set upon the hight of their intended Work, to afflict and torment others, thereby to force them to conform to the same practice of the Devils way*; and some have confessed, *they have been freed from the Torment of their afflicted state, upon conforming to the Devils Will, who then baptizeth them into Covenant, to do what he and the Priests with him command to be done.* Which work of the Devils general Court, is as like in imitation to the work of the former Priests and Rulers against the People called *Quakers*, as the moving shadow of a wicked man, is like to the moving of his corrupted *Body*; for all that would not conform to the Faith of the Priests and Rulers, to do as they did in that day, were by them and their followers esteemed no better than Dogs; for I never heard of any Dog but received more Mercy than that Servant of the Lord *William Breand*, received at the hands of the *Priests*, Rulers and their Followers in that day, who tyed the said *W. B* neck and heels sixteen hours, and laid upon his naked back thirty stripes with a three cord knotted whip, and then from one of their Church Members (with a pitcht Roap) received one hundred and seventeen stripes, only his Shirt to defend the same; having his body thus beaten into a Jelly of flesh and blood, he fainted away, some thinking that he would not have recovered life again, and the Doctor said, *if he did recover it would be a Miracle*; which through the goodness of God he did recover to health and strength again, whose Testimony was of great

courage

courage, through the Power of God, for the ſervice of his Truth among them that did believe, and for the further Condemnation of them that did not believe; in which day the work of Unbelievers was of that nature againſt the ſaid People called *Quakers*, that to read the Hiſtory of all their Sufferings in that day, in and about *Boſton*, may in Ages to come, make men to wonder, that ſuch a profeſſing People in *New-England* ſhould manifeſt themſelves ſo mad againſt an innocent people; nay, in that day did they not appoint their Women Church Members to ſearch the Bodies of the Lords Hand-maids for Witches, whoſe Teſtimony will remain to the end on Record, That one of them ſo ſearched, in the bearing and bringing forth five Children, did not undergo the like trouble, as the inhumane cruelty of theſe Church Women put her to in the ſearching of her Body for a Witch, which ſhe was clear of, but now among their own Church Members, they have, as is ſuppoſed, Witch-craft upon Witch-craft, the which whether true or not, is a Judgment of God upon them, for their not repenting of their evil Deeds againſt the Lord and his People, who daily deſire of God that they may manifeſt Repentance by the fruits thereof, until which time of Reformation, that men may come to do, even as they would that all men ſhould do unto them, the Lords Anger againſt the Inhabitants of *New-England* will not be removed; for they may expect, that as they increaſe in Unrighteouſneſs againſt God, that as he draws off the leſſer Judgment, a greater, for ſin and evil againſt him, will upon the Unrighteous be poured forth; *for God is not mocked, ſuch as men ſow, ſuch they ſhall alſo reap*; and if the Inhabitants of *New-England* do not amend and repent, the Lord hath yet a Work to do by *Peſtilence* and *Famine*, which will

will be more terrible than all the Lords former Judgments have been, ever ſince they began to perſecute the honeſt People called *Quakers*.

Of which work, under *Boston* Government, in that day, I have before mentioned, proving it to be the moving cauſe that the Lord hath, as with *Iſrael* of old, left the Inhabitants of *New-England* to further evils, which with the ſhedding of the Blood of the innocent, and their other ſins, theſe horrid Accuſations of Witch-craft have increaſed among the Inhabitants and Churches, ſo called, in *New-England* (but whether true or not, I do not affirm.) And to conclude, I ſhall give an account of the *Quakers* ſufferings in one ſmall Town in *New-England*, by which the whole may the better be comprehended, which is as followeth.

An Account of Goods taken from the People called Quakers *in the Town of* Sandwich *in* New-England.

		l.	s.	d.
Taken from	*Robert Harper*,	44	00	00
	Ralph Allen,	68	00	00
	Joſeph Allen,	05	12	00
	Thomas Greenfield,	28	00	00
	Edword Perry,	89	00	00
	Richard Kirby, & his ſon *Richard*,	54	12	00
	George Allen,	25	15	00
	William Allen,	86	17	00
	Matthew Allen,	48	16	00
	William Gifford,	57	19	00
	Thomas Ewer,	25	08	00
	William New-land,	36	00	00

Taken

		l.	s.	d.
Taken from	*Daniel Wing,*	12	00	00
	Ralph Allin,	18	00	00
	Peter Gaunt,	43	14	06
	Thomas Jenkins,	19	10	00
	Michael Turner,	13	10	00
	John Newland,	02	06	00
	In all	678	19	[illegible]

The other part of their Sufferings, in this small Town of *Sandwich*, was with whipping, and long Imprisonment, and though the sufferings of the Inhabitant *Quakers* of *Sandwich* were great, yet under *Boston* Government the sufferings of this People, did abound in Cruelty above the other Collonies adjoyning to *Boston* Government, from which the other united colonies adjoyning took their example, to persecute the *Quakers*, as in short I have before related; but the Lord open the dark Understanding of their Minds and give them a heart Suitable to Repent, that they may give to God, as they ought to do, which Repentance must appear by the fruits of Repentance, otherwise, there can be no Salvation to them that leave this Life without Repentance, because that there is no repenting in the Grave, which if men did without Repentance, then they dye in their sins, and cannot share with the faithfull, in the things of Gods heavenly Riches, which are in store for all them, that love the appearance of the Lord Jesus Christ.

CHAP. XXX.

Concerning the Lords Harvest, and of the Labour in his Vineyard.

EVen now, as in dayes past, the Lords Harvest is Great, but the Labourers are few, because many have received of the Lord to work in the Vineyard, but are not faithful to that of him which they have received; for which cause their part of labour in the Vineyard remains not done, and they remain *clothed* with the works of their own Labour, which is not of the Spirit of God, therefore do they labour in Vain; for it is the diligent hand (through the gift of God) which enriches the Soul of him, that is a faithfull Labourer in the Lords Vineyard, when the negligent and sloathful ones are sent empty away; for all have in measure received the seed of the Harvest; but through unfaithfulness the harvest of Truth and Righteousness is not perfected in them; because through their unfaithfulness to the gift of God, the Seed taketh not root, for the ground proves barren; which is the cause of the seeds not taking root, to bring forth fruit acceptable to God; for as the seed, in measure, hath been sown in all sorts of ground, it only takes root to bring forth good fruit in the honest heart, which is faithfull to God in the work of the Vineyard; for many are called to labour in the Vineyard, that through unfaithfulness to their call, are never chosen among the faithful Labourers in the work of the Lords Vineyard, *therefore pray to the Lord of the Harvest, that he would send*

forth more faithfull Labourers, or the Harvest is great, & many unfaithfull Labourers there be, which hinder others from receiving the Truth, for they have sown divers strange seeds in the Lords Vineyard, where the many *P*astors have trodden the Lords portion under foot, and have made his pleasant *P*ortion a desolate Wilderness, which being desolate, it mourneth unto the Lord, for which cause the Lord hath sent his *S*ervants, as in dayes past, to warn the learned wise rebellious Ones from the evil of their way, that *P*eople may find ease from under these heavy burdens, with which their Teachers have yoked them, and encouraged them to beat one, destroy the other, perswading them it was good service for God in so doing, in which state many have itching ears, that will not endure to hear sound Doctrine, but heap up Teachers, which turn them from the Truth into Fables, through which the Vinyard is encumbered with a multitude of fruitless Trees, Bryars, Thornes and Thistles, among which the Lyon waits for his prey, and the Subtil Foxes have their hiding places, where the Wolf also seeketh to devour, which things are left for Preachers to consider, and not to teach *P*eople, to dash one against the other, but to love one another, and to pray for their Enemies, and do no other thing to another then they themselves are willing to be done unto, until which time the Just Judgment of God is their Reward, for all their evil wayes towards him and his People, for whom the Lord is making way, through his righteous Judgments, which take pleace upon all them that obey not his Word to *keep* his commands, they like potsherds, shall even dash one against the other, until all be consumed, which is not fitly framed and temper-

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ed, according to the Lords own mind, but the Lord is making way for the growth of his own Seed, which shall bring forth abundant of increase, to the praise of God, and honour of his Name, for the harvest is Great, and the Labourers are few, but the Lord will daily add more and more, that by the strength of his own Power, he will make his Vineyard fit, according to his own desire, where every one shall remaine in peace under his own Vine, unto which many are gathered, and unto them will be the gathering.

CHAP. XXXI.

Something of an Account concerning Gods Judgments upon divers of the chief persecuting Priests and Rulers in New-England, *as also relating to some of their Laws, Acts and Orders, for the further Reformation of them called their Churches, with some-what relating to their form and manner of Habit in that day.*

IT hath been found lawful and expedient in all Ages, (as appears by the holy Scriptures) to record the Works of the *Righteous*, that as Land-Marks they might remain for all to follow them in the way of Righteousness, and also to record the Works of the Unrighteous, that as Way-Marks all might take warning to hate evil and do good; for had the first Inhabitants of *New-England* remained faithful under the *Bishops* Yoke, in fleeing from one City and Town to the other, the Yoke and *Burden* of Christ would have become easie and light, but not bearing the Cross of Christ, in opposition to their natural Wills, they fled

fled beyond the Command of God, in fleeing the Land, though seemingly under a fair pretence of gathering Churches, and planting them where Christ had not been once named. But their preaching their Gospel and planting their Churches, seemeth to me of the nature of the *Spaniards* among the *Indians* in *New Spain*, who destroyed the Natives by Fire and Sword, even so was it with them that at first came to preach the Gospel and plant Churches in *New-England*, the effect of which Work is recorded in their Book of Gods Providences towards them, in suffering them to destroy the Natives, not considering how to love their Enemies, and to pray for them, unto whom the King of Heaven and Earth had given this Land to possess; but as in that day, by reason of the Native not understanding the nature of Guns and Powder, one *English Man* with his Gun, would put ten *Indians* to flight, so in fifty or sixty years time of being acquainted with the Unrighteousness of the *English*, they are now become so unrighteous in the same way, that as a Judgment upon the *English*, their Fire and Sword is so terrible, that at the sight of ten *Indians* do one hundred well armed *English men* take their flight; for the Natives now understanding Trade, do say, the *English* cheated them of their Land, and also of the many ten Thousand Pounds worth of Furs, with which they have traded with the *English*, who were bounded by a Law, that only a few of them, which were mostly in the Priests and Rulers favour, could trade, without paying five pounds in Money for every pint of strong Drink they sold to any *Indian*, without lisence from the Rulers, who did lisence such as aforesaid, to sell what they thought good, insomuch that some of the Traders have boasted, that their profit was one thousand pound in Furs, for one hundred

pounds

pounds in Rum, Gunpowder, and other Goods with which they traded; but of all their trading goods, they said Rum was the chief; for the *Indians* nature did so require and desire after strong Drink, that all would be drunk in some short time, for which cause the *English* Traders might then buy at any rate, and also to lengthen out out their stock by mixing Rum and Brandy with two thirds Water; but ill gotten goods do not long remain with the Wicked; for the *Indian* Traders, with their great Estates, have the *Indians* destroyed most of them and their Estates with Fire and Sword; and if *New-England* hath been purchased of the Natives, as they say, after the like nature it hath been, how can the *English* have peace with the *Indians*, until they have repented of their sin, and made full restitution to them for their wrong received from the *English*, especially about their Land, which all know God gave unto them; and before the *English* came here, its generally acknowledged, the *Indians* were a moral People in way of Trade with each other; but since the *English* undertook the work of reducing them into the knowledge of their Doctrine, Principles and Practices, they are become the worst of men in stupidity, to work Wickedness; so that it is concluded, that those *Indians* which have complyed with the former Government, by which they have gained the Name of *Praying Indians*, have been the greatest Enemies to the *English* in the late Wars; and this I know, that some of them called *praying Indians*, have far exceeded them called *cursing Indians*, in Mischief against the *English*, and in general, the *praying Indians* are no more to be credited than they that never prayed in their life; so that the great sums of Money or Goods sent from *England*, to promote the Priests and Rulers Work of converting the *Indians* in

New-

New England hath no more anſwered the end, than all the Money and Goods, which in the time the Prieſts have received of their people for preaching; for in that day, the nearer people were drawn, by their Prieſts, to joyn with their Church, the further they were drawn from ſerving God in the true and living way, as is ſufficiently manifeſt by their perſecuting of People to death; ſo that the more the *Indians* complyed, in joyning with the Church, the more ſubtiler they grew, and now in ſubtilty exceed the Foxes, Bears, Lyons and Wolves, which if a true man were bit by the one, he could have no true recompence by complaint to the other; in which day they accounted their Devotion ſo holy, that if one that was a Member was was reading in his *Pſalm Book*, and another that was no Member did but caſt his eye, to behold what he was reading, the perſon that was reading would cloſe his Book, as a thing unfit for them, accounted as Dogs, to partake with with them in their holy things; and at that day, in the Church of *Salem*, the Women in time of ſervice had their faces covered with a Vail, which practice did not many years continue, and when this practice was laid aſide, they had (for the more order in their Church) to keep people from ſleeping, a man that wholly tended with a ſhort clubbed ſtick, having at the one end a knop, and at the other end a Fox Tayl, with which he would ſtroke the Wemens faces that were drouſie to ſleep, and with the other end would knock unruly Dogs, and Men that were a ſleep; in which time the Perſecuters were not only known by their perſecuting, but alſo by their habit of high crowned Hats, and two inch broad Bands, with ſhort hair above or even with their Ears, and peaked Beards; for their manner was to cut their hair by the brims of a diſh upon

their

their heads. They had also a Law about Men and Womens Apparel, by which in wearing of black silk Hoods and Scarfs, the Priests and Rulers Wives might be known from others, and them accounted rich might be known by their fine Cloth, and Gold and Silver Buttons, and thereupon came they to receive Honour of the poorer sort, which were yearly rated to maintain their Priests, &c. And in that day a man or woman, tho' never so base and wicked, yet should they find acceptance of favour with the Priests and Rulers, by informing against the *Quakers*, who were recorded as ***Lyars***, *Blasphemers*, *Seducers*, *Hereticks*, ***Rogues*** and ***Vagabonds***, with much more of the like nature.

Now having related in several places of this Book somewhat of the unrighteous Laws, Acts, Orders and Practices of *New-England*, I shall now relate a little concering their last insnaring Law against the same people called *Quakers*, through their pretended zeal for Conformity, by chusing *Tyding Men* in each Town under their Government, which were year after year sworn to give true Information where they found the *Quakers* to meet, or any other professing people vvhich vvere not lisenced to meet by the Priests and Rulers, vvho for so meeting, according to that Lavv, did forfeit House and Land to the Country, and then the *Priests* and Rulerrs vvere called the Country, and the persons, of vvhat quality soever, that vvere taken at any of the the aforesaid Meetings, were forth-vvith to be vvell vvhipt in the house of Correction, the penalty of which Law several honest rich Merchants in ***Boston*** received, vvhich Law vvell pleased the Priests, not knovving hovv little time they had to ride the *Rulers* at their pleasure; but soon after this King *Charles* the second, vvith his Council or Parliament, called them to an account, and found that

they had forfeited their Charter, and which was condemned, and for their misdemeanour towards him and his Subjects justly taken away. And in that Day their pretended Holyness was such, that none but them of their own Profession were admitted to bear Office, or fight against their Enemies; but now they will accept the *Mahoque Indians*, or Pyrats, or them highly accused of Witch-craft, to be their chief Commanders; and instead of differing Apparel, all that can get it may wear what they please, most striving who shall come nearest the newest *French fashion*; and instead of Womens Vails in their Worship, strive who can spy out the newest fashioned Apparel, and the richest and highest Top-knots, &c. and too much let their minds out to discourse of these things, till their next Worship day. I write not these things to reflect upon the People of *New-England*, but that they may repent of their evils, which provoke the Lords Judgments against a People that profess him in words, but deny him in Works; for which cause it was, that divers of the former Priests and Rulers were suddainly removed by the just hand of the Lord, which reached them by suddain Death. according as I have read in a printed Paper given to King *Charles* the second, and to his Council, that upon the day of putting to Death them four Persons called *Quakers*, many people to see them put to death, run over the Draw-bridge in *Boston*, which broke down, and several people hurt, but only one Woman big with Child killed, and that was her who had said, *That rather than those four* Quakers *should not be put to Death, for want of some one to hang them, that her Husband should perform the Work.*

The next in order was their Major General, whose

Horſe threw him in all his Pomp, at the head of the Train-bands, and he dyed immediately in the ſame place.

The third was the Captain of their Caſtle, who was ſuddainly killed with Thunder, at which time the blades of his Souldiers Swords melted in their ſheathes by their ſides, yet all preſerved alive.

The fourth and fifth were their two Captains which drove theſe innocent perſons to their bloody Altar; the one was deprived of his natural Reaſon, and for filthineſs degraded of his Church Brethren, and became eaten of Lice, and a reproach to them that met him. The other was given up to ſtrong Drink, and ſuddainly dyed.

The ſixth of their Rulers, was one *Webb*, who was accuſed of Uncleanneſs with his near Kins-woman, he was ſtrangely drowned, when all others in the ſame Boat, were out of danger.

The ſeventh was their Jaylor, a devout Member of their Church, who departed this Life in great horror of Conſcience, confeſſing, *it was for his great Cruelty to the poor Quakers.*

The eight is ſaid to have rotted alive, and was he that condemned the innocent to dye

The nineth bled to Death, not known to have any Wound.

The tenth was one *Underwood*, a rich Baker, which waſted his Eſtate, and became a Servant in *Virginia*. And another, which I well knew, did the like.

The twelfth (a great Perſecutor) was a rich Collonol, he ended miſerably, being killed by the *Indians* in his own Houſe, in a taunting way of reproach. And at the ſame time his Riches conſumed by fire, and his Daughter taken Captive.

The

The thirteenth was *John Norton*, their high Priest in *Boston*, who preached in the fore-part of the day, and in the latter part of the day, its said, he confessed, *the hand of God was upon him*, and so dyed.

And as the Word of the Lord was by the Mouth of his Servants to *John Indicot* Governour, even so is it, for his fair Dwellings in *Boston* are become a Barn, and Stable for Cows and Horses; and one can hardly find where his fair Dwelling in *Salem* stood. And of all his other great Estate in Lands and Livings, its well known, that on four pence a day for labour, many honest men in *Old England* have and do live far more better than any of his Posterity, upon the aforesaid great Estate, and yet I know not any of them extravagant, but things do not prosper with them.

Some Deep and Mysterious Matters for all to Consider.

BRIEFLY RELATING

How Man came to fall, his state in the Fall, and Way of *Restoration to God again.*

CHAP. I.

Concerning the wonderful and mysterious Trees in the Garden of Eden, *unknown ever since Man was driven out of* Paradise, *until admitted to return again,* viz. *the Tree of Knowledge of good and evil, and the Tree of Life in the midst of the* Paradise *of God.*

NOw some will have the Tree of Knowledge of good and evil, to be a natural Tree, planted by God in *Paradise*; with whom I will not much contend, but of such a nature it was, that whosoever did eat thereof should have their Eyes opened against themselves, and so to be as Gods, to know both good and evil; then might it be, that God would admonish *Adam* both inwardly and outwardly, of what he did inwardly and

in his heart, either forbid or teach him, that he would likewise, for the greater Evidence set before his Eyes, but withal this may be granted, that what was outwardly done, the same happened inwardly in the heart of *Adam*, that he was there temped by the *Seed of the Serpent*, *viz.* to make some account and reckoning of his own Wisdom, Will and Nature, and not submit himself unto God, as void of all name, knowledge or work, but to be something of himself; and there are two causes for it, *first*, because the promise is, *that the Seed of the Woman shall bruise the head of the Serpent.* Now I do not read of any natural or living Serpent, whose head was so bruised by the Seed of the Woman; therefore it may be said, as the spiritual Seed of the Woman (or Christ) was in the heart of *Adam*, so likewise was the serpents Seed; for man was made good, and not of the substance of God, therefore is it that man turns himself always from God, and inclineth to his own vanity; for what is the Devil, Sin, Death and Hell, but nothing, even as many of the antient Fathers have writ, especially *Thaulerus* that God never created them, for they are a Nonentity, a not being, which is contrary and perfectly opposite to Entity and being [illegible] this might be the Devil that dwelt in *Adam* which [illegible] him, as also in Lucifer; The other cause is this, that the Scriptures likewise witness, that the City of God, and the heavenly *Jerusalem*, and the Kingdom of God, is a *Paradise* within his People; and furder, that God and his Almighty Word is their *Paradise*, the Tree of Life, the Temple where they dwell, walk, sacrifice and pray, as likewise are his People and Paradise; and that the *Beast* spoken of in the [illegible] which the whole World, both great and small [illegible] this day worship

worſhip in their hearts, as likewiſe the Tree of knowledge of good and Evil, is within men, for the whole exterior World, or whatſoever either is or is done outwardly, are but only an accident and figure, ſignifying the Truth of the thing, and the internal nature; and therefore there is nothing true, of whatſoever is ſeen with the Eyes of man, for the figure and faſhion of this World muſt paſs away and periſh, as being nothing elſe but a certain imaginary World, and the figure that is true, right, eternal and ſubſiſting of it ſelf, conſequently, all things which in the Bible were done externally and ſignifyingly, muſt again be done, and again be brought to paſs, after their manner, and all the Hiſtory of the Bible, and all *Moſes* and the *Prophets*; for the whole Scriptures to this day ſtand in force, and are continually accompliſhed and fulfilled internally and ſpiritually; for all things are by Chriſt tranſlated into the Truth, therefore it muſt needs be, that all the *Proph*[illegible]*ſies* which God ſpake, from the beginning of the Worl[illegible] by the mouth of his holy Ones, muſt ſtill be called [illegible] reiterated, or done over again, therefore that ſha[illegible] or that Tree, was and is nothing elſe in the Tr[illegible] but the nature, will, knowledge and life of *Adam* [illegible] he ſhould not have eaten, this he ſhould not have a[illegible]d or arrogated to himſelf, but ſhould a been free, and freely ſubject to God, and not to have known any thing, but what God knew in him, nor to have done any thing, but what God did in him, nor to have ſpoken any thing, but what God ſpake in him, &c. And upon this account every man is as much forbidden this Tree as *Adam* was, to the end that God, without any impediment, might have exerciſed his Almighty Kingdom,

Will,

Will, Nature & Power in him, but himſelf ſhould have been utterly void of all knowledge, will or nature, and not to have arrogated any of theſe, as proper to himſelf; this pleaſeth God, this was that which he commanded, and what he would have had done, to this interpretation agreeth true *Divinity*, that this Tree in the ſubſtance thereof is nothing elſe but mans own Will & Knowledge, of which alone in all the earthly Paradiſe of this wide World of mens hearts, they ought not to eat, but to account it forbidden, except they will eat of Death and Deſtruction; for as ſoon as *Adam* fell, by eating of this Tree, the Tree was immediately planted in his mind, and afterwards derived into all the branches and fruit thereof, ſo that as the ſame Word, precept and forbidding was commanded to all, ſo is the ſame Fall, all men which are in *Adam* have novv eaten of Death, and received from the Serpent this undigeſted Poyſon; ſo that it is eaſily perceived hovv man is his ovvn greateſt Enemy, and vvhat he ought to think of himſelf, of his ovvn Will, Underſtanding, Wiſdom and Knovvledge, ſeeing it is the Counſel, Seed, Wiſdom Knowledge and Head of the Serpent, vvhich muſt by Chriſt be bruiſed in the Children of men; for it muſt needs be, that as in the [illegible] Teſtament was ſignified by Circumciſion, that in the new one by Baptiſm, which is that of the Spirit, through Regeneration, and being new born of the incorruptible Seed of the Kingdom of God; therefore, he that will be made fit for the Kingdom of Heaven, muſt part with, and put off all things by nature and Inheritance by *Adam*, even as he would do the Devil, and Death it ſelf, *viz.* his own Will, Prudence, Wiſdom, and *R*ighteouſneſs, where-with (as fig-leaves) their

Adam doth vainly seek to hide himself, for that is Sin, and the sting of Death, namely, to eat of this Tree, to arrogate to a mans self, his own Wisdom, Prudence, Will, Nature, or himself; but, alas! who knows this, or thinks of it, who is it that is displeased with his own Will, Understanding, or Wisdom? when will men forsake them? where are the men, that do not delight themselves in their own will, and recreate their minds sweetly and contentedly therein, reposing upon their own knowledge, understanding, and the like? The Tree is fair to be looked upon, and sweet to be tasted, and therefore do the Sons of Men so greedily swallow and devour Death, as *Adam* did; and this is the misery, that men know it not, neither think they of it, but judge it to be good, and think assuredly that this is the Tree of Life, even to follow their own Wills and their own Conceits and Opinion of good, which indeed is false, to know much, to discern many sciences, and so to grow great in their own Thoughts, assume to become Gods, and in the mean time they are not aware, that this is *Adams* fall, his biting of the Apple, yea, his bitter Death it self, yet are continually speaking of the miserable state of Man by *Adams* fall, but not take notice the same is done in themselves; and many are they that talk of his eating, and pretend to detest it, and him for it, yet themselves eat of it, even as he hath done, which doth manifest the miserable state of men, who prepare a Rod for themselves, by giving sentence against their own life, by condemning their first Father *Adam*, and perceive not themselves fast in the same Trap. Here then, consider diligently, what mans Will, Knowledge and Understanding is, where-with they think they may come into the presence of God; whereas indeed it is nothing but the

bitterness of Death, and the fruit of the forbidden Tree; how few is there among men that perceive this, or will learn to put off, deny, hear, mortifie or kill his own Will and Wisdom? nay, rather do they not hold it fast, extol and value it as pure Gold? whenas indeed it is eternal Death; and truly in this Misery the whole World lieth sick, and few is the number of them blessed Ones, who are delivered from themselves, and their own wills, power and wisdom, but are a small remnant, and few in number, *as one of a City, and two of a Tribe,* that find this strait gate and enter in at it.

CHAP. II.

Concerning the Tree of Life, what it is, and why Adam *was shut out, forbidden and with-holden from it, and not suffered to eat thereof.*

I Can also allow that there is the Tree of Life likewise in Paradise, as we find recorded in the holy Scripture, whose fruit might have been so seasoned, and endued by God, and how it had that nature that he who should eat of it, *should live forever, and never dye*; and when *Adam* had eaten of the forbidden Tree, and had fallen, as God foretold, into Death, it might not now be that he should be permitted to eat of the Tree of Life, otherwise he might have lived forever, and the Word of God, *if thou eat thereof thou shalt dye the Death*, had been false. Moreover, God who is meer Love, and cannot forever be angry, did well provide, that Man in his misery, and in enmity to God, might not forever lead a wretched and calamitous Life

for which cause he drove him out of Paradise, from the Tree of Life, into his House of Penance, as if it were, the World, and shewed him a way, whereby he might again come out of Death into Paradise, to the Tree of Eternal Life; but in the mean time he fenced the Tree of Life, with a flying Cherub and glittering Sword, lest *Adam* in his banishment would eat Life; for it seemed better to God, that Man should dye, and so by Death put off this miserable Life, and change it to be translated to a better; for he knew, that Life, after this Death, cold calamity and banishment, would be so much the more wellcome, and he the more dear unto God, after Victory: therefore God, who cannot hate the Sons of men, ever deals mercifully with them, howsoever he handleth them, if they would take it in good part, and not suspect him to be their Enemy; for such indeed is the nature and suspicion of mans heart.

Now may it not thus be, that for a greater Evidence or Testimony, that the same thing did likewise happen in the Tree Paradise, *i. e. Adams* heart, as there is the Tree of Knowledge of good and evil, which is the *Seed*, Speech, Council, Knowledge, Wisdom and Will of the Serpent; so there is also the Tree of Life, the Seed, Speech and Counsel of God, or of the Woman; and as God and the Devil are, even so are these two Seeds, or two Trees, so contrary the one to the other, that one brings Life, the other *Death*; and therefore it is impossible that whoso eats of the one, should at the same time eat of the other, or come unto it, as being seperated by a flying Chrub and a glittering Sword. Thus do I, and also other faithful Writers, interpret whinged Sin and obstinate Disobedience, which is else-where called in Scripture, *a seperation or wall of partition*; for whoso eats of the Tree of Knowledge of

good and evil, that is he that greedily swallows down and devoureth humane and diabolical Wisdom, he is already seperated from the Tree of Life, that is, from the Wisdom, Speech and Knowledge of God; and neither of these Wisdoms Speeches, Wills or Knowledges can endure the other, neither can the one come from the other, so great is the Gulf between them, being as far divided asunder as Heaven and Hell. He that eats of the Tree of Life, that is, of the Word of God, he is born of God, and cannot dye nor sin, for his Fruit doth eat the Eater, and translate him into his own Nature, that is, into Life, as elsewhere the Scripture speaketh of *eating Christs flesh*; for indeed it is the same thing to eat Christ, and to drink his Blood, to live in his Word, to believe, to know God and the like; as likewise it is all one to believe in *Adam*, to live in *Adam*, to dye to eat of the Tree of Knowledge of good and evil, to obey the Seed and Word of the Serpent, and to become Gods; therefore he that eats of the deadly Tree, and cleaves to the Word and Wisdom of the Serpent, being born of Satan, and afflicted, he lives in flesh and blood, and therefore cannot do well, or please God; as contrary wise, the other cannot sin, do evil, or displease God; Therefore he that will have the one, must needs part with the other, they must of necessity go out of the Wisdom of *Adam* and the Serpent, and from the forbidden Tree, that so the Wisdom of the Tree of Life may enter, to abide in them; *Adam*, and the Wisdom of the flesh must dye in them, that Christ may live in them, and the Spirit may have the government; the Life of the one is the Death of the other, and the weakness of one is the strength of the other; *for no man can serve two Masters*, and in vain shall men strive to reconcile *God* and *Adam*, or *Christ* and

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the *Serpent*, *Light* and *Darkneſs*, the *Old Man* and the *New*, *God* and *Beliel*, or the *Temple of God*, and the *Temple of Idols*.

CHAP. III.

Concerning the Tree of Knowledge of good and evil planted in the heart of Adam, *that is, the Seed, Speech and Spirit of the Serpent, and that great Idol Anti christ, Sin, Death and the Devil, and the Beaſt ſpoken of in* Daniel *and the* Revelations, *which is the greateſt and moſt ordinary worſhipping of Angels.*

WHat is it that men think, is the Beaſt, of which *Daniel* writeth, *that reſiſteth and blaſphemeth the the moſt High, and killeth the Saints*? is it not that old Serpent that overthrew *Adam* and *Eve*? And what is the *Tree of knowledge of good and evil*? what is the ſhameleſs King and Anti-Chriſt, of which *Daniel* writ, and *Paul* to the *Theſſalonians*? And what is that many headed Beaſt which the whole World adoreth, which is ſpoken of in the *Revelations*? And what is Sin? what is Death? what is the Devil himſelf, but every mans own Will, Wiſdom, Reaſon, Religion, Righteouſneſs, Skill, Delight, for which cauſe, *Paul* calleth it, *Death it ſelf*, *Enmity againſt God*, and *Folly before him*; and the Apoſtle *James*, calls it *Earthly, humane, Deviliſh Wiſdom*, because theſe three are one and the ſame, and that is deviliſh which is meerly humane, and contrary wiſe, Man, the Devil, *Adam*, and the Serpent, are the ſame, and do agree; for the Serpent did ſo inſtill this Wiſdom and feinged good-

ness into the nature of *Adam*, that the Serpents seed and word was in *Adam*, made a corporal man; so that now the same thing may be said of them both, and as they are, that are born of God, and in whom the Word of God is made man, or flesh, are called Gods, and one Spirit with God, so all men being sprung of flesh and blood before they be planted into Christ, and are born of the Spirit, they are justly called Devils, and the Devils Children and Off-spring of the Devil, whose work they do, therefore that which is only humane, is evil, and that which is devilish, is humane. And again, what is the fall of *Adam* but the wisdom of the Flesh, and the fruit of the forbidden Tree? What is that old Dragon that came out of Hell, and drew down from Heaven with his Tail, a great part of the Stars of Heaven, but only the Wisdom of this Tree, which extolls it self against God, and places his seat with the higest? And what else are the Thoughts of the Flesh? What is sin? what is Arrogance, but the Fruits and Wisdom of this Tree? And what are the Decrees of Men, and the bent of their Reason against God, their devices and light Books, but the cunning of the Devil, from this Tree eaten? What is all the Worship of Idols, the false Religion of all the wicked *Jews*, *Turks*, *Gentiles* *Mamalucks*, and all *false Christians*? And what are all the Leagues, Conventicles, Ceremonies and Covenants, but the Apples of this Tree eaten, which counterfeiting the Tree of Life, seemeth to the Sons and Children of men, to be pleasant fruit, which indeed are but such as are Death it self? for I do believe, that no man can sufficiently express the general worshipping of Idols, where withal the corners of the World and hearts of men are stuffed. How common is it for men to

worſhip Idols? and what is an Idol, but to worſhip the true God in a falſe way? and who is it that ſaith not to his own reaſon, knowledge, honeſty, art and wiſdom *thou art my God?* They do not thus ſay with their Mouthes, but their whole life, and their idolatrizing Mind ſaith as much, by their deeds, for they continually ſacrifice to their own Drag? and here it is that mortal men deny God, and teſtifie it by their works, which are without faith, being dead, even as a body is without the ſpirit; for if by true faith they were alive to God, they would leave vengeance to him, and not ſo much ſeek to revenge themſelves, which doth manifeſt they dare not truſt God with their cauſe to avenge for them; if otherwiſe, why are they anctiouſly careful? why do they ſo exerciſe miſchief and fraud, and ſo deceive one another? why do they make war and ſtriſe, right or wrong, for mine and thine? why do they ſo lye, deceive and flatter one another? why do they forget God and his ſaying, making no account of his Commandments? wherefore are they ſo covetouſly minded, to labour night and day, and to take every opportunity to improve every unrighteous advantage againſt their Neighbour, to get and heap up the periſhing things of this Worlds Riches; truly all this is, becauſe they retain not God in their Thoughts, to believe that he hath any care of them; or that he can provide or will revenge for them, therefore is it as their works do manifeſt, for them to believe, they muſt not be wanting in this and the other thing, but that it is moſt neceſſary to help and revenge for themſelves, *otherwiſe,* ſay they, *we might by our Enemies be all killed, or become Slaves and Bond men, and beg our Bread.* And thus it is with them who will not have ought to do with good, and Truth in good earneſt; no, they muſt not be wanting to themſelves,

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but make their own Markets by lying, deceiving, cozening, usury, and the like; these things they think will enrich them good; and thus by them are the Commandments of God and his Word slighted, until, with many, they cause his Spirit to leave striving; for they oppress the seed, and crucifie the just Principle of God in themselves, and account the Word of God an insufficient help in time of adversity, therefore it well pleaseth them to adore themselves, and to kiss their own Works, and to sacrifice to their own Net, to speak big words, and to admire themselves; *for who else is our God*, saith the whole World, by their works.

CHAP. IV.

Concerning that great Idol of Mans Wisdom and Knowledge; how men kiss their own hands, and the whole World doth diligently worship only self, and the Works of their own hands, that is, the Inventions, Arts, and Counsels of their own Reason and Wisdom.

WHAT other thing is it, that is the *Worship of Idols, Superstition, Witchcraft, evil Doctrine* and the *Ordinance of Men*, which is no other, but the *Wisdom, Reason, Inventions, Crafts, Actions, Instincts* and *Prudence of men*, therefore the worshipping of Idols, is but to fashion such or such a form, like unto God, but not according to his Word, as he teacheth, figureth and formeth himself in man, but according to their own Opinion and Judgment of him? Moreover, what is sin? any other then mans own Will, Wisdom and Counsel, sown in the mind of *Adam*, and in his Posterity by the serpent? Then

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consider the purpose, cause and life of Man, where and how thou wilt, and it is nothing but humane Wisdom; here will man be his own God, to lead, teach, govern, revenge, defend, excuse, enrich him self, and the like; and so mans own Head, Will and Reason is instead of God to him, though the sin and fall of *Adam*, be nothing but the cunning Reason and Wisdom of the flesh, which in Scripture is called *Foly* and *Devilish* Wisdom, yet how do men generally prize and magnifie it, as if they were endowed from above; all men therefore ought with Christ, to bring man to nothing, and that by daily lessening and depressing him, to make him become as a Child and a Fool, but instead of performing what God hath commanded, it is with man clear contrary thereunto, for men build up the man, that so he may come to prove wise, glorious and famous, and for that end they have many Arts that wreched and unprofitable man may become great, eminent, praised aud excellent, and may obtain Places, Titles and Names; so that thereby young men are purposely inflamed with a desire of Glory, for which cause many are they, that are not content to abide with the teachings of Gods gift of divine Light, by the Word of his Spirit, but by their humane Wisdom and cunning reason of the flesh, they come to domineer in Pulpits and teaching places, where they are upheld to lord it over Gods Heritage, and to this very end, there are artificers imployed to make their Schollars accute, witty and knowing in all kinds of Crafts, and in all exercises, arts and litteral deceits, whereby it appeareth more clearer then the light, that the World is contrary, and an enemy to God. Now here the wise and prudent of this World perish in their own way, because they live

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without the true knowledge of God, and kiss their own hands, and adore the wisdom of their own wit, which is to the World and its Teachers insted of God, his way and word, and indeed of all things, it is the greatest and only sin, and the very fall of *Adam*, and the very fountain whence all other sins do flow, as *Job* confesseth, for this only to be obedient, addicted to servê himself, to admire and adore himself, to follow his own will, briefly, to be his own, and to serve only self, being of a free will, and glad to be some-what in and of himself, and to do, to omit, and to know some what in himself, and not to be utterly void of all name, will, work, and subject only to God, this is the only and most deadly sin, yea, rather the sinck and mother of all sins; for the delight, will and wisdom of the flesh, is Death it self, and a man is thereby no more profitable, better nor religious, then a dog, toad or swine in his Death; for when they dye all their misery endeth with them, but in this state, with man, *as death leaves, so Judgment finds, and he cannot repent in the grave, but his torment doth increase,* and *with him will abide forever, without end*; which to remove all horror, which to the wicked is disquietness of Mind, trouble of Conscience, in this life, and encreaseth torment in the life to come; is while time is, be the spirit of God keeps striving, to live to his Word, to do his will, that is to yeild their obedience to the Word of his Spirit, that the Will of God may be done in their earthly Tabernacle, agreeble to the desire of his Will which is in Heaven; this is the way of them, that to God abide faithful, to keep the path of him that is Just, *in which their is neither variation nor shadow of turning,* but keeping the way of Life, which leadeth to enter the

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ſtrait Gate, that is to that man that doth nothing, know-nothing, and willeth nothing of himſelf, but bears and ſuffers and ſees God making holy day in him, this man keeps the Sabbath holy, being void of all skill and will, is ſubject only to God in him, to do out, will know, both how, what, when, and why he pleaſeth God. Now the whole World lieth in this Death and Sin, for that it doth nothing elſe but kiſs its own hand, and Sacrifice to its own Net, that is, adore the purpoſe, counſel, invention, and wiſdom of it ſelf, and to this purpoſe are all things drawn and bent, even the holy Scriptures and words of God, namely, to be conſonant to the Reaſon of men, and not to croſs their own wiſdom, courſe and way, but all theſe things muſt be overthrown & unlearned again, if they will ſee God; therefore doth the Spirit of God, and the holy Scriptures ſo vehemently urge the Children of Men, to become Children and Fools, and to vomit up again all the art and knowledge of this forbidden Tree, to be purged by the ſtrength of the Tree of Life, conſequently let men in this ſtate, look and obſerve in themſelves narrowly what they do, either in their worſhip to God, or ſerving their Neighbour, and they ſhall find, that all this is true in their own breſt, that themſelves is the mark they aim at in all they do.

J. E.
T. M.

CHAP.

CHAP. V.

Concerning the Sin of Covetousness.

THe nature of which Lust or Devil, lusteth to covet after that Which God hath expresly forbidden, namely, the *Tree of Knowledg of good and evil,* which causeth men to become as Gods, whose Eyes are opened against themselves, to perceive the Tree good for Food, and pleasent to the eyes, and a Tree to make one wise, therefore do they covet after the fruit of the Tree, and greedily eat of it, not considering how they eat Death, and dye to God, as *Adam* did, even so is it with every man that is not planted into the Tree of Life, and new born of Christ, regenerated, and brought forth by the immortal Seed, the Word of God, the Spirit of Truth, and Seed of his Kingdom, but on the contrary, covet after the perishing things of this World, thereby to enrich themselves there-with, contrary to what God hath commanded, *first to seek the Kingdom of Heaven, and the Righteousness thereof*, unto which is the promise, of *adding all other things*; for as the Promise was on condition to *Adam*, *To do and live*, so hath it been the same, to all men in every age, and is the same in this day, therefore let none deceive themselves, for the doers of the Law were only them that kept the Word of the Lord, who accounted them worthy of receiving Life, to live with God forever; for to the Disobedient, who are only hearers of the Word, and not doers of the Word, there is no true peace, neither in this Life, nor in the Life to come; *for there is no peace to*

the Wicked, saith my God; so that the doers of the Law were they, and only them that kept the Commandments of God, and by faith in him were the works of the Law imputed to them for Righteousness. So, now in this Gospel Day, *Christ is given for a Light to lighten the* Gentiles *and for Salvation to the ends of the Earth, that whosoever will believe in him, might not perish, but have the Light of Life*; Therefore as Christ hath dyed for the sins of the whole World, that every man in the World may be left without excuse, God hath given unto them a gift of divine Light, which is to them a Talent and Seed of the Tree of Life, as is else-where called the *Word of Faith*, being *a manifestation of the Spirit given to every man to profit withal*, which as they hear, to obey and do it, they also profit by it, to perform the Commandments of God, and of this nature is their strength in the Tree of Life renewed, which causeth the Seed to grow, and makes rich the berren land, through purging out the old Leaven, that the new Lump may take place, which bringeth forth holy Fruit abundantly to God; so that the Children of her that was barren, now bringeth forth, and become many; and thus do the faithful grow, who covet after the better part, namely, *to fear God and work Righteousness, to do Justly, love Mercy, and walk humbly, doing no other thing to any, then as themselves would be done unto*; This is the Law and the Prophets, and also what God hath commanded for all men to do in this day, that they may come to pertake of his *Promise*, to grow in the Tree of Life, from Grace to Grace, until by Grace the work of God in them is wholly perfected: but these things, are to a Coveteous man, even as the wise Charmeer, is to the deaf Adder; for having ears to hear they hear not, to receive the Truth,

Truth, in the love of it, because the love of Money is their pride, in which they delight to become wise, rich, and what not, in the perishing things of this life. Here covetous men grow from one covetous desire to another, until, through pride and covetousness, they come to fall as Angels have done, and yet may remain, as many covetous Usurers do, who have cloathed themselves with the Prophets and Apostles words, that thereby they may appear in the sight of men to be knowing, prudent and wise, and accounted men of good Reason, yea, and withal religious and righteous, whenas indeed, it is but their own work, and the Righteousness thereof, which is as filthithy Rags and fig-leave Garments of Unrighteousness, where-with they vainly seek to hide themselves, from the presence of God, whose all-seeing eye beholdeth the wayes of every covetous mans setting up for himself to walk in; for which cause, God that searcheth the heart and knoweth the intents of the mind, and checks, reproves, and condemns for every vain thought, evil intent and idle word, and Unrighteous work, for which cause often times covetous and proud unrighteous men and woman fall into such condemnation by the Power of God, that they even despair of Mercy, yea, the horror of their condemnation is such, that Preist nor Levit, nor the dark Watch-men of the night, can afford no help to the wound of a troubled Conscience, in which state of *a wounded Spirit who can bear*, which for remedy, the physitian of no value is set to work, who in his own will, wisdom, knowledge and reason of Disobedience in its own time, & with his own words, doth apply such means, of which himself did never experience, imputing the cause to proceed from Witch-craft or a Melancholly humor, and withal

withal giveth direction, *not to give way to comply with the Light within, which* (he saith) *are the checks of a natural Conscience, and reliques of old* Adam. Thus, and of the like nature, are the directions, counsels & advice of such proud covetous men, who follow the ways of *Balaam*, that forsook the right way of the Lord to gain the Wages of Unrighteousness; *for Light is sown for the Righteous, and gladness for the Upright in heart, and to them that will not obey, it is their Condemnation*, Joh. 3. 19. for it is the gift of God which came by Jesus Christ, by whom all that are saved come through the Cross, which mortifies and kills every Lust, which is mans deadly Enemy, by which every covetous and unrighteous man is deceived, and of his own lust drawn into this and the other form of Religion, which is their cloak, to cover, hide and shelter all their pride and unrighteous Works of Covetousness. And here it is that poor mortal men are become Servants and Slaves to their own Lusts, which are Devils, Thieves and Robbers, the deadly Enemies of mans own House, that have drawn away his mind into the love of carnal things that perish; and of this like Nature are they bewitched, that they should not obey the Truth; for in their own wisdom, will and time they can neither see, hear nor obey, to do those things which are of faith in Christ to make their peace with God, because their own wisdom, knowledge, will and reason is the Righteousness of their works, which make a Wall of Partition between Man and his Creator, who hath created him to wait upon his Maker, to hear and obey God in all things, according to his will and time, that he may have the honour and praise of his own work done by and of himself, on man; the omitting of which Duty keeps the Children of men from the true saving Knowledge of God;

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for Man, in his own wisdom, will and time, hath always the eye of Knowledge and Reason open against himself, in which state he cannot receive the will and mind of God from above, because he giveth way to serve his own Lusts, which are his Enemies, that ensnare his Soul and keep his Mind in Bondage, to serve this and the other thing of his own invention, in which abideth Death and Destruction; and indeed, of this nature is every mans God, that liveth not to the true God, in thought, word and work, according to his Word, which he teacheth and formeth in all them that abide faithful, which without faithfulness to what God hath commanded, no man can come unto him; therefore it is that every covetous, proud and unrighteous man is shut out from having any entrance into the true saving knowledge of God, because to him is not the true God retained in any of his Thoughts, which of his own lust are moved here and there, and indeed every where into this and the other thing, which abideth but for a time, and then leaveth the Mind, or the Mind leaveth it, and so in its motion, which is swift indeed for another thing of the like nature, in which abideth Death. So that every proud, vain covetous man in the world, to him there are Gods many, all being of one nature, which in his own wisdom, will, knowledge, reason and righteousness, to him make but one God, which is their own lusts, *the Prince and Power of Darkness, which rules in the Children of Disobedience,* and is called, *The God of this World,* because he is a God to them that are of the World, who have yeilded their minds to serve their own lusts, therefore is this lust to them, the God of this World, the Prince and Power of Darkness, that rules the mind of every covetous, proud and unrighteous man and woman, that retain not

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the true and living God in all their thoughts, the moving cause of which yet proceedeth from lusts, their own Enemies, the Devil and Devils which draw away the mind in the swiftness of motion, the world over into the many things thereof, in which, and with which the mind is befettered, and intangled with the love and delight therein, that there is not the least measure of freedom in the will, for the mind to abide in retiredness to wait upon God, to see his Salvation wrought in his own time, according to the will and mind of himself. Now to them that abide faithful unto God, they keep in a true state of watchfulness, waiting upon God, and watching against the appearance of every lust, which is such an Enemy against God, and mans true peace, with his maker, that lust is ever ready to draw away the mind from God, that it may not retain him in its thoughts, but to be thinking of this and the other thing, in which remaineth death, that draws the soul into perdition, which as they abide in faithfullness, upon their watch, their strength, by the povver of God, will be renevved, that they shall not only perceive their Enemies motion, but also receive povver to vvith-stand their lusts, and cause Gods enemies to scatter.

And of this nature, in the hour of temptation, he receiveth strength, in and through the Power of God, which resisteth such Devils, and causeth them to flee; and of this nature it is with them that are not carnally minded, to live after the flesh, but spiritually minded, to live after the spirit, through which, by the spirit, they mortifie the deeds of the flesh, which vvork of God is only known to them who retain him in all their thoughts, that with a holy *Resolution* and godly zeal for his Cause, they are made willing

ling, to give up and forsake all for the love of God which is in Christ Jesus, him to hear, and in all things to obey, as becometh his Truth; this is it which God would have all men to do, that he only may rule in them, and the spirit have the government; that thereby Man may come to live and abide in peace with his Maker, who is willing to be at peace with them, that are willing he shall rule, whose right it is to have the government; for he that will be Christs Disciple, must first take up the Cross, and follow him in all things, according to his wisdom, will and time, who best knows when, where and how to cleanse the house of Thieves and Robbers, which rob God of his honour, by living to their own lust, their own thoughts, words and works, according to the reason of their own will and wisdom of the flesh, which defiles the Temple of God and makes it become an unfit habitation for the Lord of Life to abide in; therefore if any covetous man, any unjust man, or he that is unrighteous and unholy, will know himself to be purged from his unjustness, his covetousness and unholiness, he must forsake the love of all things which are his own, and wholly cleave to the Tree of Life, to live to Gods Word, that the Life of it may grow in him, otherwise he will remain in that state, which fulfils what is written, *That he which is unjust, unrighteous, unholy and filthy, let him be so still; for the Lord will quickly come as a swift Witness, and his Reward will be with him, to give to every man according as his Works shall appear to be*, and a day of terror, horror and misery will be to every vain, proud, covetous and unrighteous man and woman, who have defiled the Temple of God, through a life of obedience to the love of any one thing whatever, more than to love the appearance of Gods holy Truth, this

divine Light and Word of his Spirit, vvhich is the appearance of Christ, the Tree of Life, and seed of the Kingdom of Heaven, which all unrighteous and covetous men have, and do in this day burden, oppress and keep under, as a Cart loaden with Sheaves, until, with many, the Spirit of God leaves striving, and their house becomes desolate, being left in hardness of heart with a seared Conscience, having eyes and ears with which they can never more see the tenders of Gods free Love, and the riches of his free Grace and large Mercy towards them that hunger and thirst after his Righteousness, which only them that abide faithful are made to partake of; for although the seed of the Tree of Life hath been sown in all sorts of ground, yet for as much as through pride, covetousness, usury, oppression, and the like of other sins, which fruit it hath brought forth to unrighteousness, the seed of their own lust, which hath refused to cleave to the Tree of Life, and lived on the Tree of Knowledge of good and evil, which hath caused their ground to be accursed, and their branch, with the fruit thereof to vvither, vvaste and perish away; *for every branch which bringeth not forth fruit in the Tree of Life, the same is taken off, and cast into the fire of Gods Wrath, which is burning against all the unrighteousness of men*; but as any repent, they find mercy with God, with whom all power in Heaven and Hell doth remain; for as Love is a Heaven to them that live to him, so likewise is his Wrath a flame of holy zeal and fire from Heaven, which is Hell both in this World, and also Hell in the World to come, which will burn forever against every wicked Spirit of every wicked Man and Woman, who have yeilded themselves Servants, to serve their own lusts, which hath brought forth all manner of evil fruit, which is accursed in the sight

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of God, who hath commanded all men against Pride and Covetousness, which are the two great inlets or doors of Unrighteousness, which mans Enemies, the *Devils*, his own lusts keep open, through which, the greatest of all sins enter, namely, *Pride*, *Blasphemy*, *Covetousness*, *Usury*, *Oppression*, *Murders*, all manner of *Prophaneness*, *Lying*, *Swearing*, *Drunkenness*, *Theft*, *Whoredoms*, both spiritual and temporal, *Back-bitings*, *Whisperings*, *Witch-crafts*, *Hatreds*, *Strifs*, *Emulations*, and what not of other sins, is it, that *Pride and Covetousness* make not way for them to take place; for *Pride* and *Covetousness* are not willing to live and abide alone, without the whole company of Enemies, which find room enough to abide and live together, as Brethren of one House or Family, in the heart and mind of every covetous man and woman, whose lust is natural to give way to any appearance of outward profit or gain in the things of this life; yet Lust is such a subtil Devil, that it teaches and leads many a covetous man and woman to cloath the outside with a form of Religion, which is but a Child of their own lusts begetting, *whose Servants they are to whom they obey, and a Child of their own Lusts, whose work they do*. And thus is the Scripture fulfilled by men in a form of godliness, without the power of God therein, being outwardly cloathed with Scripture words, which to them is such cloathing, that causeth such men and women outwardly to appear as Sheep of the true Fold, when indeed, (as the Scripture speaketh) *they are inwardly ravening Wolves*; for *when they speak most fair, there is seven abominations in their heart*. So that all men and women, under what Name soever, few are they that cleave to the Tree of Life, to live to God in thought, word and work, as they ought to do, because the love of some one thing or another

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blocks up the way of Truth, that no part of the Cross can be taken up, by them that love any thing more than the appearance of Gods holy Truth, for which cause many are them that cannot enter the strait Gate, which will not open to any but to them that keep in the path of the just, which leadeth to the Tree of Life, from which the faithful receive their daily nourishment, who are made fit to enter the Kingdom of Heaven; but of such their Number is small, and in this life the tryal of their Faith is great; but this is their strength, through faith in the Promise of God, that nothing shall befall them, more than what he will enable them to bear; for they have an assurance of his Grace, that it is able to save from the nethermost pit of Hell, and will keep and preserve all them that abide faithful to him, who, in the stillness of mind and retiredness of thoughts, witness his saving power, whose Salvation is to the ends of the Earth.

So that nothing more shall befall his chosen ones, then what hath happened to the Houshold of Faith in dayes past; There is no new thing under the sun, for as in all ages, even so now, he that was a *Jew* in the outward, was only a hearer of the Law, and not a doer of what was contained in the Law, and so no true Heir of the Promise, which was to faithfull *Abraham* and to his seed, not after the flesh, but after the spirit, for that which is born after the flesh, lives to the things of the flesh, which to the wisdom of the flesh are sweet and delightfull, but the end thereof is the bitterness of Death, for Death and Destruction is the portion and inheritance of every covetous man born after the flesh, whose love to covet, is that Enemy, the Lust and Devil of his own house that persecutes the Just Principle of

Truth,

Truth, both in themselves and others, which fulfilleth the scripture, *he that that is born after the flesh persecutes him that is born of the Spirit*; which consequently follows, that every man which is in disobedience to the spirit of God, is a persecutor of the just aud holy One; but who is it that considers this, or thinks of it? nay, rather do not men hide and cover themselves with this and the other form of Religion, which if they do but barely come up to the outward form, and in common honesty, answer the extream Righteousness of the Law of men, they pass among men for *Christians*, not at all considering, that no man can be a true *Christian*, but as he is born of the Spirit, and through the Spirit to mortifie the deeds of the flesh, such are not only *Christians* in name, but in nature also they witness the work of God, by Jesus Christ, whose Leaven is the seed of the Kingdom, the Tree of Life, unto which every true *Christian* cleaveth, to know himself purged, cleansed and purified, regenerated, new born and planted into Chirst, being of one spirit with him, to know, do, omit, go forth and work for God, when, and at what time soever his spirit moveth; here the Anointing teacheth them in all things, and the Evidence of the spirit gives an infallible assurance, of their having the mind of God in Christ, and to them that have not made some good beginnings in this work, however their outside Cup may seem clean, as to men, yet their minds are in the world, and the world in all its wayes, is at enmity with God, who will shut out every covetous man & woman, from having any lot or inheritance in the Tree of Life, except they turn to God by true Repentance, which will manifest it self by holy fruit of the Spirit, which bringeth forth no unclean thing in thought, word nor work, but is altogether obedient

and ſubmitting to its own nature, to work Righteouſneſs, do juſtly love mercy, and in lowlineſs of mind, and meekneſs of heart, keeps the even path, and enters the ſtrait Gate, which will not open to any, that do not in all things follow the teachings of Gods Word, and leadings of his Spirit, which begetteth true faith, of which is good works *viz. to fear God, to work Righteouſneſs, to do juſtly, love mercy, walk humbly, and doing no other thing to any, whatever, than as themſelves would be done unto*; this is the Law and Prophets, and what God requires of all men to do, otherwiſe they are not accepted of God by Jeſus Chriſt, to enter into his reſt. So that, if any man ſay, he hath ſaith, and truſteth in God, to believe in his promiſe, and doth not manifeſt his faith, by holy works, which according to the Light of the Goſpel, ſo ſhine, that others may glorifie God by the ſame, that man whomſoever he be, is a Lyar, and the ſaving knowledge of Gods holy Truth abideth not in him; for faith without works is dead, and ſuch a faith and hope will fade away and periſh.

And again, in whom Faith is not, Grace worketh no effect, which is altogether through mans own neglect of Obedience to the ſpirit of Truth, which leadeth into all Truth; for the Truth is no other than the Tree of Life, which is Chriſt, in whom no mans faith can abide, without works of Holineſs; for where men have a *Faith*, without works of Righteouſneſs, their building is founded upon a rotten foundation, againſt which the Gates of Hell do ever prevail, that is, of their own Luſts they are led, and kept in bondage, not having any right to the promiſe, which only belongeth to the free born, who are redeemed by the power of an endleſs Life, and made heirs of the promiſed Land, and heavenly *Jeruſalem*, which is from above.

above, and is the Mother of all them that abide in faithfulness to the end. Now here every unrighteous and covetous minded man is shut out from entring the Kingdom of Heaven; nay, though he may be outwardly righteous, as was one in Christs day, when he said, *It was easier for a Camel to go through the eye of a Needle, than for a rich man to enter the Kingdom Heaven*, which is for this cause of a coveting desire, to which their love is joyned, that their love abounds more to delight therein, than to part with all, to take up the Cross, in true love, to follow Christ, who hath said, *He that loveth any thing more than me, is not worthy of me.* Now for what end, do people think, were these things written? do they think that God is such another as themselves, or that he will be mocked? No verily, God will not be mocked, such as every man soweth, of the same he shall reap, whether to the flesh or to the spirit, the one being life, the other death; *for, to be carnally minded is Death, but to be spiritually minded is Life and Peace*; which things ought by all men to be duely considered, before Time be no more, *for as Death leaves, so Judgment finds, and in the Grave they cannot repent*; but these things are not regarded nor minded among many, therefore is it written, *The fool hath said in his heart there is no God*, which though in words he acknowledge God, yet the bent of his covetous mind draws the heart from retaining God in its thoughts, that such men live without God in the World, for by their deeds they manifest the same; therefore is it that there is no true saving knowledge of God to them; and in this state are all covetous men, among whom many are they that have taken upon them the Name of God and Christ, whose words they have stolen, who through covetousness make it their Trade to gain Money by; this is also

contrary

contrary to the Word of God, and not at all according to the example of his holy Ones *who coveted no mans Silver nor Gold, but freely received the gift of G d, and as good Stewards of the manifold Grace, they freely broke their Bread from House to House, with singleness and gladness of heart, rejoycing in the Work of the Lord, whose Word they divided to every one his portion, without Money or Price, labouring with their hands for their maintenance, that they might not make the Gospel chargeable to any, and wo was to him that did not preach the Gospel without reward from men*; because the promise of him that taketh care for birds of the air, and beasts of the field, is larger in that he taketh the greater for his Servants and Messengers of his Truth, who have said, *That Godliness, with content, is great gain*; but alas! who is it among men, that regard or mind these things? is not the love of Money, which is the root of all evil, that which is most beloved among men? And again, Covetousness is of Lust, such a Devil, that contrives and joyns so close and fast to the mind of men, that some have lost their lives by sorrow for worldly goods; for a covetous man can meet with no greater sorrow than to part with that in which his love doth most abide; for above all other things, that which a man doth most love to delight his mind in, that is to him his Godd; therefore is it that bear outside *Christians* are so entangled with the things of this Life; *for where the Treasure is, there is the heart also*, and yet extream righteous, as towards the Law of men, which often is extream wrong in the sight of God, because a covetous man takes the opportunity to enrich himself by another mans necessity, whereby the borrower rather becomes a slave than a servant to the lender, who, through covetousness, can in no wise simpathize nor participate with his friend or neighbour in loss or

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crofs whatever, because the affectionate part is only to felf, fo as covetoufnefs can do no good work to it felf, neither can it do that which is properly good to another, therefore is it not fafe to be too far concerned with the god of any covetous Ufurer, for as it wholly tends to the deftruction of the foul of him that binds, fo it alfo tends to impoverifh him that is bound ; for the luft of a covetous man, namely, the Devil, his idol and god, will never fuffer the ruft and canker to feed upon his Money, nor the mote to devour his goods, more than to fupply the neceffity of any man without intereft; fo that the mercy and pity of a covetous man is plain Cruelty, not only to his own foul, but alfo to the body of others, who are concerned with the idol or god of a covetous man, whofe mind is always bent towards the enlarging of his idol; therefore he taketh the opportunity of every advantage by bill, bond, mortgage, and the like, to enrich himfelf with thofe things which will perifh with him, except he repent ; and of this nature, by opportunity, through advantage of another mans neceffiy, do men enrich and impoverifh one another ; fo that Oppreffion among men is like to a fweeping rain, which drives all from one man into the bounds and poffeffion of another, through which many men are enlarged with Mountains, Hills and Vallies, when many have not whereon to fet their foot ; and of this nature is it that Covetoufnefs leads to Ufury, Oppreffion, and the like. which hath divided the things of this World, and is the only portion of every covetous, proud and vain man, which does not forfake and repent of all his evil deeds, and covet after the better part, unto which is the promife, *of adding all things needful*; therefore is it written, *The Righteous are never forfaken, nor their feed begging Bread. Say unto the righteous, it fhall go well with*

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them, but with the wicked it ſhall go ill. Therefore ſtudy after Righteouſneſs, and covet after the better part, againſt which, luſt to covetouſneſs, cannot prevail; for luſt to covet after the Riches of this World, is as natural to the Children of men, as the ground is natural to bring forth Weeds; therefore is it, that men by nature, of their own wills, wiſdoms, knowledges, reaſons, righteouſneſſes, and the like, will not come under the croſs, to hear and obey *Moſes* and the Prophets, to fulfil what the Law required of him to do; ſo alſo are they accurſed which refuſe to hear and obey the Voice of the Son of God, whoſe gift of divine light is the condemnation of every covetous mans thoughts, words and works; ſo that Covetouſneſs is of no profit to any man that gains the riches of this world, with the loſs of his ſoul; *but godlineſs, with content, is great gain, to them that fear God, work righteouſneſs, do juſtly, love mercy, walk humbly, and do no other thing to others, than as themſelves would be done unto.* Yet notwithſtanding this, and whatever elſe is written in the holy Scriptures againſt Covetouſneſs, how do men daily nouriſh and cheriſh it, as if it were a godd of ſuch a nature and life, as to abide with them forever; therefore are they ſo choice of this luſt of unrighteouſneſs, that for its ſin they provide the largeſt cloak; for of all other ſins, Covetouſneſs is moſt in credit among the Sons of men, therefore they will not let this Devil go naked, but cloath it with credible Names, not as ſin or vile, but as *thrift, provident, good care of a mans own*, and *care of the main chance*, and not only ſo, but will protect and defend it with Scripture words, *viz. He that provideth not for his own houſe is worſe than an Infidel, and hath denyed the Faith.* Therefore as God directeth, is my labour to uncloak and lay open this Luſt, Devil and Sin of Covetouſneſs, which abideth in the wiſe

wise and prudent of this World, who, through coveting after Money, *the love of which is the root of all evil, in them that will neither enter the Kingdom of Heaven, nor suffer others which are entering, to go therein*; which doth manifest their Covetousness to exclude all love and fear to God, and all love and pity to their Neighbours good. Nay, what sin is it, that Covetousness leads men not to commit? it leadeth them that are covetous to oppress, cozen, deceive, lye, and sell their Conscience for every trifle; also, it leads men to turn from the Faith, betray the Truth, sell it for Money, and to hold the Truth in Unrighteousness; it leads men to forsake all good Religion, to turn *Persecutors*, which is the greatest Oppression that can be, for it sweeps away the Life and Estate of many men; it leads men to wait as Troops of Robbers, to kill and destroy by the consent of unrighteous Laws, which have been made by covetous Usurers. And I may say, Covetousness not only leads men to kill and steal by the high-way, but to rob God of his honour, by stealing his words which he spake by the mouth of his holy Ones, whose words they sell for Money, each looking for his gain from his Quarter, which if any man refuse to pay, open war is prepared against him; and of this, and the like nature doth Covetousness lead men to sin against God, even to the destroying of their peace with him; *for to the Wicked there is no true peace in this life, nor in the Life to come. Covetousness* is one of the chief gates and Inlets to the broad way of *Death, Hell* and *Destruction*, and is so delightful and well-pleasing, that many are led thereby into all manner of Abominations, even to rebel against God and King, and to change the form of Worship at every change in Government. In short, it leadeth *Parents* to destroy their Children, and Children to destroy their

Parents; alſo, it leadeth men to lye and ſwear, and to hold the the Truth in unrighteouſneſs, and to pervert the truth, thereby to turn the cauſe of the Fatherleſs and Widdow. Therefore let all men beware of coveting after that which God hath forbidden; for while ſome have been coveting after Riches, they have erred from the faith, and pierced themſelves through with many ſorrows, becauſe it is ſuch a ſin, that it draws the ſoul of him that is over much righteous, into perdition; for over much righteous before men, is over much wicked in the ſight of God, because its only mans own works, which is plain hypocriſie and deceit, and indeed ſo are all things which are not done by man in truth and ſincerity, with uprightneſs of heart and mind to God, whoſe all-ſeeing eye beholdeth the evil and the good in all men whatever, among whom the heart of ſome that labour to be rich, is pierced through with many ſorrows; for it is written, *They that will be rich, fall into many Temptations, and a Snare, and many fooliſh and hurtful Luſts, which draw men into perdition*; for luſt to Covetouſneſs, is ſuch a ſubtil enemy, and the Devils ſnare is ſo cunningly contrived, and ſo full of fair pretences, that let a man be once in love with Money, he knows not which way to wind himſelf out; for it doth ſo bewilder, fetter and entangle his mind, even to the deſtruction of his ſoul, and loſs of body alſo, yet how vehemently with care and diligence, will men vindicate Covetouſneſs, becauſe that care and diligence there may be, and ought to be, but the truth is, every covetous man makes care and diligence a cloak for Covetouſneſs, whereby he is ſheltered againſt all reproof; in which ſtate mans life among his Neighbours is not much deſireable, neither by the Poor lamented at his Death, but rather rejoyce at the dividing of his Idol, to whom God hath not

given

given the priviledge of a beggar, who hath a Child to inherit his old Apparel. And again, an Inheritence hastily gotten by covetous men, soon wasteth among their Children, for all that is gained not agreeable to truth and righteousness, it is under the curse; for the promise of blessing is only to that which is gained according to Gods Word, which is, *That men should first seek the Kingdom of Heaven, and the Righteousness thereof,* unto which is the promise, *of adding all other things needful*; for God that taketh care to provide for the birds of the air, and the beasts of the field, taketh the greater care for them that fear him and work righteousness. So that in whomsoever God is not retained in their thoughts, words and works, cannot be agreeable with his Truth; therefore are they of the World, the ways of which are Covetousness, through which they oppress one another, even like to the sweeping rain.

CHAP. VI.

Concernig that Life, the Nature of it, which God requireth of all Men.

GOd in the counsel of his own Wisdom and Time, hath set before all men, the way of Life and the way of Death, which Death is the Tree of Knewledge of good and evil, that is, mans own will, wisdom, knowledge, reason, righteousness, and the like, of which he ought not to eat, because in it is death; for it opens their eyes against themselves, and that in evrey thing, in which to them abideth death. Now the Tree of Life is Christ, which calleth to all men to feed upon him, to

eat

eat his Flesh, to drink his Blood, to do his Will, to follow his gift of divine Light, to hear and obey his Word, to improve his Talant, and measure of his Spirit of Truth, which leads into all truth, which is Bread and Wine indeed, without Money, without Price, the Bread of the Kingdom, the Water of Life, of which if a man eat and drink, he can neither hunger nor thirst, for it giveth life to all that hunger and thirst after Righteousness. These things are not hid from man, unto whom the spirit saith, *Come, take of the Water of Life freely; come, take the yoke, it is easie, and the burden is light; come, take up the Cross, and follow him, that in all things hath done the Fathers will, for the Redemption and Salvation of all them that hear him, and obey him, to do his will, which is meat and drink indeed.* Here the heavy are made light, and the mourner is comforted, yea, he of a sad Countenance hath his heart made better; here the flying Cherub and the glittering Sword turns every way to destroy, lay waste, and dispossess the strong man of all his goods, the Tree of Knowledge of good and evil, mans own wisdom, will, knowledge reason, righteousness, and the like, that all lust may dye, and Devils be cast out, and that through the work of the spirit, which hath the Government, to mortifie all the deeds of the flesh, that man may be brought to nothing, to will nothing, do know nothing, omit nothing, but as God willeth in him, doth in him, knoweth in him, and omiteth in him; this man doth rest from his Labour, and keepeth the Sabbath holy, he cleaves to the Tree of Life, he is regenerated, new born, and brought forth of the immortal Seed, he is cleansed and purified, through the Baptism of the Spirit, he is planted into Christ, and is in whole obedience to the rule and government

ment of his Spirit, both in though, word and work, his meat and drink is to do the will of God on Earth, as it is done in Heaven, he willeth nothing, but what God willeth in him, he doth nothing, but what God doth do in him; he omitteth nothing, but what God omitteth in him; he knoweth nothing, but what God knoweth in him; his only food is of the Tree of Life, which is Bread and Wine of Life indeed, which he that knoweth nothing of this work wrought in him self, he yet is in a miserable, and undone estate, reposing upon his own knowledge, wisdom and reason, in which abideth death it self; therefore saith the Spirit, *arise, take up the cross to that which is of self, and Christ will give thee Life*; *his yoke is ease, his burden is light*, *that is, to them whom he is of God, made Wisdom, Righteousness, Senctification and Redemption*, they also renew their strength in the Tree of Life; which is the beginning of grace by the work of the Spipit, which mortifies the deeds of the flesh, that the house may be cleansed of Gods Enemies, which destroy means peace with his maker, and defile the Temple of God, whose Enemies is mans lust, and every Devil which hath sprung from the seed of the Serpent sown in man, which lusteth to be wise and knowing, having its eyes alwayes open against it self, which must be destroyed by the Spirit of Truth, the strength of the Tree of Life, that the man of God may grow from one degree of Grace to another, till they become perfect men and women in Christ Jesus, in whom there is no condemnation, to them, to whom Christ of God is made *wisdom*, *righteousness*, *sanctification*, and *redemtion*, they are born of the Spirit, and baptized of the Spirit, and made free by the Law of the Spirit of Life, from the Law of Sin and Death, in which

which work of the Spirit of Life, there is nothing of mans own Wisdom, Knowledge, Will or Reason, for the work is wholly wrought of God, through faith and obedience, to hear, believe and obey Gods gift of Grace, his Spirit of Truth by Jesus Christ, who for his works sake imputeth it to them for Righteousness; for faithful *Abraham* beleived God to trust in his promise, but his faith was not without Works of Obedience, nor according to his own knowledge, wisdom, will and reason, but in Gods time, according to his own knowledge and wisdom, through which the work done by *Abraham*, was done in Faith and Obedience to God, whose will was done on Earth, as it was done in Heaven; therfore is it writen, *that as the body is dead without the spirit, so is also Faith dead without Works*, that by whomsoever works are not manifested, agreeable to Gods holy Truth, and example of his holy People in days past, they are only *Christians* in name, and not in nature of that life, which God requireth of all men to live and abide in; therefore it is, that people profit not by what they hear or read, because they are spiritually dead having blinded Eyes and deaf Ears, with which they can neither see, hear, nor receive to understand the Spirit of Truth, of which a manifestation is given to every man to profit withal, and is the gift of his Spirit, the Word of Faith to them that will hear, to obey the Light of the Spirit of Truth, which is the condemnation of the Disobedient, who are here and there, in this and the other Form of Religion, serving God with mouth and lip, in their own wisdom, wills, and with their own words, being only called by the Name of Christ, without the Nature of his Life, which being destitute of, no man can be a true *Christian*, yet how contentedly do men live and abide in this

this and the other form, but do not witness the strength of the power of God to redeem from sin and transgression, and to make alive to God, who is only a God them that through the Spirit do mortifie the deeds of the flesh, and through the Spirit are brought in again, by the flying Cherub and glittering Sword of Gods power, in and by Christ the Tree of everlasting Life, on which as any eats he cannot dye to God, but hath an infallible assurance of life in the Son of God, without which assurance no man can truly say, *that he pleaseth God in thought, word and deed*; for it is the anointing, which is by the Tree of Life, that teacheth all things, & which leadeth into all Truth, the evidence of which Spirit doth assure the Son, in whom there is life, and the nature of his life dwelleth and abideth in them, that by true faith in him, and obedience to the word of his Spirit, they are made alive unto God; and of this nature is Christ in his people, *and in whom he is not, they are Reprobates, and in whom he abideth not, they are cursed Children*, abiding under the curse in their own wisdom, knowledge, will, reason, righteousness, and the like, which causeth them to lust more and more after the Tree of Knowledge of good and evil, for which cause they rebel against the Spirit of God in themselves, and deny his appearance in his People; for which cause of Rebellion, which is as the sin of Witch-craft, the Truth of God abideth not in them; therefore are they without God in the world, living to their own God, of which, in the world there are many that delight, and sweetly recreate their minds in, by living a life of obedience to their own ways of righteousness, which only proceeds from lust, that gives way for men to live according as their own will and reason directeth them, in all they do for God, and to one another, all which is

under the Curse, as it is written, *Cursed is he that putteth his Trust in man, and maketh flesh his Arm.* So all men that live in flesh and blood, and are obedient to their own wisdom, will and reason, they are servants to their own lust, being in bondage, as slaves, & servants to that and those things which they do, as it is written, *Men are Servants to him to whom they obey, and Children of him whose work they do*; therefore he that will be free from the curse of condemnation, *must take up the cross, and deny himself of all things which are not of God and his Spirit of Truth,* otherwise he cannot come to the Tree of Life, but will fall short of that Crown of Righteousness which is in store for all them that abide faithful to God, as by his divine Light he doth lead, and teach by the spirit of Truth, which leadeth into all Truth, by which men are made fit to enter in at the strait gate of Christs Kingdom.

CHAP. VII.

Concerning Judgment began at the House of God, and in his House to judge down every appearance of evil.

THe House of God in general, where Judgment first beginneth, is his people, but Judgment cometh to every Transgressor of his holy Truth, and that to judge down every appearance of evil; therefore said one in his day, *Who shall deliver me from this Body of sin & death?* Now the Body of this man was the House of God, and Temple of the holy Ghost, in which God by his Judgment was at work, to judge down, cast out and destroy every lust that would exalt it self above the Witness of God, that the House of God might

might be throughly cleansed, and only become a house of holy Habitation for the Spirit of Truth to abide in; for as it is written *The high & holy one, who inhabits Eternity, dwelleth not in Temples made with hands, but taketh up his abode with men of clean hearts & contrite spirits, that fear him and work righteousness, do justly, love mercy, and walk humbly*, such bear the image of God and nature of Christ, with whom, and in whom both Father and Son do take up their abode; therefore where men give not up to come under the cross, and follow the light and word of Gods Spirit, in obedience to his call, they resist the holy one, & crucifie him afresh to themselves, such defile the house and temple of God, and them will God destroy; & indeed, how many such people (with a fair *Israel* show of Religion) are crept into a profession of Gods Truth, and through deceit. have, under the like profession, entered themselves as Christians among the People of God; but he that caused the Net to be cast into the Sea, which brought forth good and bad to the shore, the same doth permit the net of profession to gather all sorts of People into the outward name *Christian*, therefore doth Judgment also begin at the House of God, which are his people, to make a seperation between the precious and the vile, not only to purge and cleanse from lusts, but also, to cut off the stubborn and stiff-necked ones, which will not submit to the cross, whose Judgment will also reach to the old Age of them that live in disobedience to the Spirit of Truth; for Judgment from God hath spread it self to the ends of the Earth, and hath begun its work at the house of God. *If the righteous scarcely are saved, where shall the ungodly and sinners appear?* Judgment is not come to bring peace to any unrighteous person, but is gone forth to do the work of God among the People, and will, both inwardly and outwardly lay waste and destroy all

that

that is not of himself; for that which only is of himself shall stand, and that which is not of himself shall come to nought, and therefore Judgment from God is gone forth to the ends of Earth, that all that will be gathered may be preserved, and that which will not hear the Spirit of Truth, to be obedient thereto, the same shall be scattered abroad, till Judgment gather it, as Fuel for the fire of Gods Wrath, which forever burneth against the unrighteousness of wicked and ungodly men; and for this very end is judgment at work for God, that he may gather a People pure in heart, and of uprightness in mind, which in all things shall be of one spirit and mind towards him, in thought, word & work, therefore let none in this day, which make a profession of Gods holy Truth, deceive themselves, for God will not be mocked, such as every man soweth, of the same he shall also reap, whether to the flesh, or to the Spirit; for all that is of the Spirit, the spirit giveth evidence in every faithful man and woman, that it is of God; & though the Spirit abideth not in every unrighteous man, yet the appearance of it is often to their condemnation, and so doth continue, until it hath left striving, and the day of Gods Grace be over, having sinned out the day of Gods Visitation. Let all therefore consider in what state they abide, as to God, whose promise to the Righteous is, *That it shall go well with them, but it shall go ill with the Wicked*; Therefore let not these Truths which have been received by the Spirit of Truth, find itching Ears among any, but as every man turn in his mind to the Spirit of Truth, he will witness the truth of these Things.

4th. 1st. Mon. 1694. *THO. MAULE.*

THE END.